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THE EPISTLES OF ST. PAUL

WRITTEN AFTER HE BECAME A PRISONER.

ARRANGED IN THE
PROBABLE CHRONOLOGICAL ORDER,

VIZ. EPHESIANS, COLOSSIANS, PHILEMON, PHILIPPIANS,
I. TIMOTHY, TITUS, AND II. TIMOTHY.

WITH EXPLANATORY NOTES.

Text of Tischendorf,

WITH

A CONSTANT COMPARISON OF THE TEXT OF
TREGELLES, AND OF WESTCOTT
AND HORT.

BY

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NEW YORK:
D. APPLETON AND COMPANY,
1, 3, AND 5 BOND STREET.

1887.

(C)

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P R E F A C E.

THE notes on the first four of the following Epistles were printed in 1884. Some typographical errors have been corrected in this edition. The notes on the last three Epistles are now published for the first time. My aim is stated in the Introductory Note following the Greek text and prefixed to the commentary. It is similar to that of the International Revision Commentary on the New Testament; with the difference that the original language, instead of a translation, is taken as the basis of the notes.

In addition to the excellent helps which are elsewhere referred to, I can now mention Thayer's Greek-English Lexicon of the New Testament. This I have used constantly, and with increasing satisfaction, since its first publication. I cannot speak too emphatically of its value. To every student of the Greek New Testament who aims at anything like thoroughness, it is indispensable.

It is my intention, should life and strength be spared, to prepare another volume, corresponding to the present one, containing the Greek text of those Epistles of Paul which were written before he became a prisoner, also with notes.

In the hope that this work may aid the student and the pastor in the careful and intelligent study of some of the more difficult and important portions of the divine word, this volume is now submitted to the public.

THEOLOGICAL SEMINARY,
MORGAN PARK, ILL., 1887.

EXPLANATION OF ABBREVIATIONS

AT THE FOOT OF THE PAGE IN THE VARIOUS
READINGS.

H, edition of Westcott and Hort; [**H**], the same editors, to indicate a probable interpolation; [[**H**]], to indicate omissions in "Western" documents alone, or in "Western" and "Syrian"; also to indicate "important matter apparently derived from extraneous sources."

H^s indicates a difference in **H** from Tischendorf; yet retained by Tischendorf as a marginal reading.

H^{*} indicates the same, except that the marginal reading is included in brackets; **H**[†] indicates the same, except that the reading is included thus, † †, "to indicate a word or words similar in character to the 'Western' interpolations already mentioned."

h is a marginal reading of **H**: † **h** † a marginal reading included thus: † †.

T indicates the reading of Tregelles; [**T**], **T**^s, **T**^{*}, see above, [**H**], **H**^s, **H**^{*}.

t is **T** in the margin; [**t**] a marginal reading included in brackets.

Ti indicates Tischendorf's eighth larger critical edition, where it differs from the text of Tauchnitz, third edition.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

I.

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελή- I. 15. Col. i. 15.
etc.
ματος θεοῦ τοῖς ἀγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ]
καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. ² χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.

³ Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν 3. 2 Cor. i. 3.
Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐ-
λογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς 4. Col. i. 22.
κόσμου, εἶναι ἡμᾶς ἀγίους καὶ ἀμώμους κατενώ-
πιον αὐτοῦ, ἐν ἀγάπῃ ⁵ προορίσας ἡμᾶς εἰς υἱο-
θεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν
εὐδοκίαν τοῦ θελήματος αὐτοῦ, ⁶ εἰς ἔπαινον δόξης
τῆς χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ
ἡγαπημένῳ, ⁷ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ 7. Col. i. 14.
τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτω-
μάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, ⁸ ἧς
ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρο-
νήσει ⁹ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήμα- 9. iii. 3; Col. i. 26.
τος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο
ἐν αὐτῷ ¹⁰ εἰς οἰκονομίαν τοῦ πληρώματος τῶν 10. Gal. iv. 4;
Col. i. 16, 195.

11. iii. 11.

13. iv. 30; 2 Cor.
i. 22, etc.

15. Col. i. 9.

16. 1 Thess. i. 2;
Rom. i. 95.18. 1 Pet. i. 13;
Col. i. 27.

20. ii. 6; Ps. cx. 2.

21. Col. ii. 10.

καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ, ¹¹ ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, ¹² εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ. ¹³ ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ¹⁴ ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

¹⁵ Διὰ τοῦτο ἀγῶ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, ¹⁶ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ¹⁷ ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ ¹⁸ πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, ¹⁹ καὶ τί τὸ ὑπερβύλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²⁰ ἣν ἐνήργηκεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας αὐτὸν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ²¹ ὑπεράνω πάσης

14. os: t H¹ ὁ | H ημων, 15. [t] H om την αγαπην
17. h δῶν v. δῶ | TH εν επιγν. αυτου, 18. H της καρδ.
[υμων]. 20. T¹ h ενεργησεν | TH om αυτον sc.

ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος
καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν
τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, ²² καὶ <sup>22. Ps. vii. 7 ;
1 Cor. xv. 27 ;
Heb. ii. 8.</sup>
πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐ-
τὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,
²³ ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ ^{23. Col. i. 18.}
τὰ πάντα ἐν πασιν πληρουμένου.

II.

¹ Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν ^{II. 1. Col. ii. 13.}
καὶ ταῖς ἁμαρτίαις ὑμῶν, ² ἐν αἷς ποτὲ περιε- ^{2. Col. iii 7, 6.}
πατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵματος, τοῦ
πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς
ἀπειθείας, ³ ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφη-
μέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,
ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν δια-
νοιῶν, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ
λοιποί. ⁴ ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ
τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς,
⁵ καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συν- ^{5. Col. ii. 13.}
εξωποίησεν τῷ Χριστῷ, — χάριτί ἐστε σεσωσ-
μένοι — ⁶ καὶ συνήγειρεν καὶ συνεκάθισεν ἐν ^{6. i. 20.}
τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ⁷ ἵνα ἐνδεί-
ξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερ-
βάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι
ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. ⁸ τῇ γὰρ χάριτί
ἐστε σεσωσμένοι διὰ πίστεως, καὶ τοῦτο οὐκ ἐξ

10. Col. i. 10.

ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσται· ¹⁰ αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοιμάσεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11. Rom. ii. 26.

¹¹ Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγο-

12. Rom. ix. 4;
Heb. xi. 13.

μένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ¹² ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ

13. Is. lvii. 19.

ἄθεοι ἐν τῷ κόσμῳ· ¹³ νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἳ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.

15. Col. ii. 14.

¹⁴ αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, ¹⁵ τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην,

16. Col. i. 20, 22.

¹⁶ καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

17. Is. lvii. 19.

¹⁷ καὶ ἐλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, ¹⁸ ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.

18 iii. 12; Rom. v. 2.

¹⁹ ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ

20. Is. xxviii. 16.

συνιπολιταὶ τῶν ἁγίων καὶ οἰκείοι τοῦ θεοῦ, ²⁰ ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χρι-

15. Η ἰ. εχθραν εν | ΤΗ εν τη σαρκι αυτου, | Η εν αὐτῷ
16. Η σταυρου αποκτ. 19. Τ συμπολ.

στοῦ Ἰησοῦ, ²¹ ἐν ᾧ πάσα οἰκοδομὴ συναρμολο- ^{21. iv. 16; 1 Cor. iii. 16.}
 γουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ, ²² ἐν ᾧ ^{22. 1 Pet. ii. 5.}
 καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ
 θεοῦ ἐν πνεύματι.

III.

¹ Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ ^{III. 1. iv. 1.}
 Χριστοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν — ² εἶγε ἡκούσατε
 τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης
 μοι εἰς ὑμᾶς, ³ ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη ^{3. i. 9; Gal. i. 12.}
 μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,
⁴ πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύν- ^{4. Col. iv. 3; Rom. xvi. 25.}
 εσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ⁵ ὃ ^{5. Col. i. 26; 1 Cor. ii. 7ss. (Eph. ii. 20; iv. 11.)}
 ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν
 ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀπο-
 στόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, ⁶ εἶναι ^{6. Gal. iii. 28s.}
 τὰ ἔθνη συνεκκληρονόμα καὶ σύνσωμα καὶ συνμέ-
 τοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ
 εὐαγγελίου, ⁷ οὗ ἐγενήθη διάκονος κατὰ τὴν δω- ^{7. Col. i. 23, 25.}
 ρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ
 τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. ⁸ ἔμοι τῷ ^{8. 1 Cor. xv. 9s.; Rom. i. 5; Col. i. 27s.; Rom. xi. 33.}
 ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη,
 τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον
 πλοῦτος τοῦ Χριστοῦ, ⁹ καὶ φωτίσαι τίς ἡ οἰκο- ^{9. i. 18; Col. i. 26.}
 νομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ
 τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,
¹⁰ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ^{10. i. 21; Col. i. 16; Rom. xi. 33.}

III. 1. χριστου: TH add ιησου 3. H [οτι] κατα 5. T
 αγιοις, 6. T συνεκληρ. et συμμετ. 7s. H της δυναμ. αυτου
 — εμοι τω ελ. π. αγ. εδ. η χαρ. αυτη — 9. φωτισαι: T h add
 παντας

- ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυ-
 11. 1. II; 2 Tim. 1. 9. ποίκιλος σοφία τοῦ θεοῦ, ¹¹ κατὰ πρόθεσιν τῶν αἰώ-
 12. ii. 18; Rom. v. 2; viii. 15; 1 Pet. iii. 18. νων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ
 ἡμῶν, ¹² ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσα-
 γωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.
 13. Gal. vi. 9. ¹³ Διὸ αἰτοῦμαι μὴ ἐνκακεῖν ἐν ταῖς θλίψεσιν
 14. (Acts xx. 36.) μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. ¹⁴ τούτου
 χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,
 15. ii. 7; Col. i. 11; 2 Cor. iv. 16. ¹⁵ ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς
 ὀνομάζεται, ¹⁶ ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς
 17. John xiv. 23. ¹⁷ δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύ-
 ματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹⁷ κατοικῆσαι
 τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις
 ὑμῶν, ¹⁸ ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιω-
 μένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν
 19. i. 23. τοῖς ἀγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος
 καὶ ὕψος, ¹⁹ γινῶναί τε τὴν ὑπερβάλλουσαν τῆς
 γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε
 εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.
 20. Rom. xvi. 25ss. ²⁰ Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερ-
 εκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν
 δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, ²¹ αὐτῷ ἡ δόξα
 ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας
 τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

IV.

IV. 1. iii. 1; Col. 1. 10.

¹ Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ,
 ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκκληθήτε,

13. Τ ἐγκακεῖν 17s. Η ἐν τ. καρδ. υμων ἐν ἀγαπῇ·
 18. Τ¹Η⁸ κ. υψος κ. βάθος 19. πληρωθῆτε εἰς: ἡ πληρωθῇ

² μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, ^{2. Col. iii. 1255.}
μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
³ σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος
ἐν τῷ συνδέσμῳ τῆς εἰρήνης. ⁴ ἐν σῶμα καὶ ἐν
πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς
κλήσεως ὑμῶν. ⁵ εἰς κύριος, μία πίστις, ἐν βά- <sup>5. 1 Cor. viii. 6;
xii. 55.; 1 Tim.
ii. 5.</sup>
πτισμα. ⁶ εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ
πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. ⁷ ἐνὶ δὲ
ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς
δωρεᾶς τοῦ Χριστοῦ. ⁸ διὸ λέγει· ἀναβὰς εἰς ^{8. Ps. lxxviii. 19.}
ὑψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα
τοῖς ἀνθρώποις. ⁹ τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ
ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς;
¹⁰ ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω
πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.
¹¹ καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς ^{11. 1 Cor. xii. 28.}
δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποι-
μένας καὶ διδασκάλους, ¹² πρὸς τὸν καταρτισμὸν
τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ
σώματος τοῦ Χριστοῦ, ¹³ μέχρι καταστήσωμεν οἱ
πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς
ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον,
εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,
¹⁴ ἵνα μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι καὶ
περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν
τῇ κυβίᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν
μεθοδίαν τῆς πλάνης, ¹⁵ ἀληθεύοντες δὲ ἐν ἀγάπῃ <sup>15. i. 22; v. 23;
Col. i. 28.</sup>
αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ,

IV. 28. t εν αγαπη σπουδαζ. 3. Η ειρηνης. 4. t Η κα-
θως [και] 7. T[H] om ή 8. εδωκεν: T[H] pm και 9. κα-
τεβη: h add πρωτον 14. T κυβεια | T πανουργια, | T μεθοδειαν

16. Col. ii. 19.

Χριστός, ¹⁶ ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν αὐτοῦ ἐν ἀγάπῃ.

18. Col. i. 21.

¹⁷ Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ¹⁸ ἔσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν ᾗσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, ¹⁹ οἵτινες ἀπηλλοτριωμένοι ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πύσης ἐν πλεονεξίᾳ. ²⁰ ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, ²¹ εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ²² ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ²³ ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν ²⁴ καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

22. Col. iii. 9.

24. Col. iii. 10.

25. Zach. viii. 16.

26. Ps. iv. 5.

²⁵ Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν ἀλλήλων μέλη. ²⁶ ὀργίξεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῷ ὑμῶν, ²⁷ μηδὲ δίδοτε τόπον τῷ διαβόλῳ. ²⁸ ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμε-

16. Τ συμβιβ. | μερους : ἡ μελους | ΤΗ οικοδ. εαυτου
21. Η εδιδαχθητε, | Η³ καθὼς ἔστιν | ἡ ἀληθεια, 23. τ ἀνανεο-
ουσθε 24. τ ἐνδυσασθε

νος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μετα-
 διδόναι τῷ χρεῖαν ἔχοντι. ²⁹ πᾶς λόγος σαπρὸς
 ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ-
 τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ
 χάριν τοῖς ἀκούουσιν. ³⁰ καὶ μὴ λυπεῖτε τὸ ^{30. 1. 13.}
 πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε
 εἰς ἡμέραν ἀπολυτρώσεως. ³¹ πᾶσα πικρία καὶ ^{31. Col. iii. 8.}
 θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρ-
 θήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. ³² γίνεσθε δὲ ^{32. Col. iii. 12s.}
 εἰς ἀλλήλους χρηστοί, εὖσπλαγχοι, χαριζόμενοι
 ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο
 ὑμῖν.

V.

¹ Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγα-
 πητά, ² καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ ^{V. 2. Gal. ii. 20 ;}
 Χριστὸς ἡγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ^{Ex. xxix. 18 etc.}
 ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς
 ὁσμὴν εὐωδίας.

³ Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἣ πλεονεξία
 μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις,
⁴ καὶ αἰσχροτήης ἣ μωρολογία ἣ εὐτραπεία, ᾧ
 οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία. ⁵ τοῦτο ^{5. Gal. v. 22 ;}
 γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρ- ^{1 Cor. vi. 9s.}
 τος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ
 ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ
 καὶ θεοῦ. ⁶ μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις. ^{6. 2 Thess. ii. 3 ;}
 διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς ^{Col. iii. 6.}

28. H^s om ιδιαις 32. t H γιν. [δε] | υμιν: th ημιν
 V. 2. ημων: H^s υμων 4. η pr: TH και 6. H απειθιας

8. 1 Thess. v. 5. υίους τῆς ἀπειθείας. ⁷ μὴ οὖν γίνεσθε συμμέτο-
 9. Gal. v. 22. χοι αὐτῶν. ⁸ ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς
 10. Rom. xii. 2. ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, — ⁹ ὁ
 γὰρ καρπὸς τοῦ φωτὸς ἐν πίσσῃ ἀγαθωσύνη καὶ
 δικαιοσύνῃ καὶ ἀληθείᾳ, — ¹⁰ δοκιμάζοντες τί
 ἐστὶν εὐάρεστον τῷ κυρίῳ, ¹¹ καὶ μὴ συνκοινω-
 νεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους,
 μᾶλλον δὲ καὶ ἐλέγχετε. ¹² τὰ γὰρ κρυφῇ γενό-
 μενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν· ¹³ τὰ
 δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται·
 14. 18. 1x. 1; xxvi. 19? πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. ¹⁴ διὸ
 λέγει· ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν
 νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.
 15. Col. iv. 5. ¹⁵ Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ
 ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ¹⁶ ἐξαγοραζόμενοι τὸν
 καιρόν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. ¹⁷ διὰ τοῦτο
 μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα
 18. Prov. xxiii. 31. τοῦ κυρίου. ¹⁸ καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ
 ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
 19. Col. iii. 166. ¹⁹ λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ
 ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ
 καρδίᾳ ὑμῶν τῷ κυρίῳ, ²⁰ εὐχαριστοῦντες πάν-
 τοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ²¹ ὑποτασσό-
 22. Col. iii. 18; 1 Pet. iii. 1. μενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. ²² αἱ γυναῖκες
 23. i. 22; 1 Cor. xi. 3. τοῖς ἰδίῳις ἀνδράσιν ὡς τῷ κυρίῳ, ²³ ὅτι ἀνὴρ
 ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς
 κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος.

7. Τ συμμετ.

11. Τ συγκοιν.

15. Τ³ πως ακριβ.

19. ψαλμοις: [t] h pm εν | τη καρδια: Τ pm [εν] 22. αν-
 δρασιν: Τ* h add υποτασσεσθωσαν 23. h ανηρ κεφα. εστ.

²⁴ ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

²⁵ Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ^{25. Col. iii. 19; 1 Pet. iii. 7.} ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ²⁶ ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ²⁷ ἵνα ^{27. 2 Cor. xi. 2; Col. i. 22.} παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾗ ἀγία καὶ ἄμωμος. ²⁸ οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ. ²⁹ οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, ³⁰ ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. ³¹ ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικί, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ³² τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. ³³ πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἢ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

VI.

¹ Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν ^{VI. 1. Col. iii. 20.} κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον. ² τίμα τὸν ^{25. Ex. xx. 12.} πατέρα σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ

28. οφειλουσιν: T[H] add και 30. αυτου: t add [εκ της σαρκος αυτου και εκ των οστεων αυτου] 31. T[H] om τον T[H] om την | T h τη γυναικι αυτου H προς την γυναικα αυτου 32. H και [εις] VI. 1. TH [εν κυριω]

4. Col. iii. 21.

πρώτη ἐν ἐπαγγελίᾳ, ³ ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. ⁴ Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδίᾳ καὶ νουθεσίᾳ κυρίου.

5. Col. iii. 22. (2 Cor. vii. 25; Phil. ii. 12.)

6ss. Col. iii. 23ss.

⁵ Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι καρδίας ὑμῶν ὡς τῷ Χριστῷ, ⁶ μὴ κατ' ὀφθαλμοδουλίαν ὡς ἄνθρωπάρεσκοι, ἀλλ' ὡς δούλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, ⁷ μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, ⁸ εἰδότες ὅτι ἕκαστος ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου, εἴτε δούλος εἴτε ἐλεύθερος. ⁹ Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωπολημψία οὐκ ἔστιν παρ' αὐτῷ.

9. Col. iv. 1; iii. 25.

¹⁰ Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. ¹¹ ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας τοῦ διαβόλου, ¹² ὅτι οὐκ ἔστιν ἡμῖν ἡ πύλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκοτίους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανοῖς. ¹³ διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι. ¹⁴ στήτε

13ss. 1 Thess. v. 8. 14 1s. lix. 17; xi. 5.

25. h πρώτη, εν επαγγελια ινα 4. ΤΗ παιδεια 5. ΤΗ της καρδιας 6. Τ οφθαλμοδουλειαν 6s. ΤΗ του θεου, εκ ψυχης μετ ευν 7. Τ ευνοιας, | Η δουλευοντες, 8. εαν τι: Τ ο αν 10. h δυναμουσθε 11. Τ μεθοδειας 12. ημιν: th υμιν

οὖν περιζωσάμενοι τὴν ὁσφὺν ὑμῶν ἐν ἀληθείᾳ,
καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,
¹⁵ καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ ^{15. Is. lii. 7.}
εὐαγγελίου τῆς εἰρήνης, ¹⁶ ἐν πᾶσιν ἀναλαμβάνοντες
τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα
τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.
¹⁷ καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, ^{17. Is. lix. 17 ; xlix. 2.}
καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα
θεοῦ, ¹⁸ διὰ πάσης προσευχῆς καὶ δεήσεως προσ-
ευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς
αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ
δεήσει περὶ πάντων τῶν ἁγίων, ¹⁹ καὶ ὑπὲρ ^{19s. Col. iv. 3s.}
ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός
μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ
εὐαγγελίου, ²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα
ἐν αὐτῷ παρρησιάσωμαι ὥς δεῖ με λαλῆσαι.
²¹ Ἴνα δὲ καὶ ὑμεῖς εἰδῆτε τὰ κατ' ἐμέ, τί ^{21s. Col. iv. 7s.}
πράσσω, πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγα-
πητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, ²² ὃν
ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ
περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.
²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. ²⁴ ἡ
χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον
ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

16. ΤΗ [τα] πεπυρωμ 18. Η δεησεως, 19. Η [του ευ-
αγγελιου] 21. Η³ ειδητε και υμεις | Η τύχικος 24. Τ sub-
scr. προς εφεσιους

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

I.

I. 2. Eph. i. 1
etc.

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θε-
λήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς ² τοῖς ἐν
Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χρι-
στῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
ἡμῶν.

3. Phil. i. 3.

455. Eph. i. 155.;
Philem. 5.

³ Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσ-
ευχόμενοι, ⁴ ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χρι-
στῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας
τοὺς ἀγίους ⁵ διὰ τὴν ἐλπίδα τὴν ἀποκειμένην
ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ
λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου ⁶ τοῦ πα-
ρόντος εἰς ὑμᾶς καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
ἐστίν, καρποφορούμενον καὶ αὐξανόμενον καθὼς
καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε
τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ. ⁷ καθὼς ἐμάθετε
ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν,
ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ,

7. iv. 12.

⁸ ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύ-

Inscr. ΤΗ προς κολασσαις

I. 2. Τ κολασσαις 3. Η om και | Η [χριστου] | περι :
Τ η υπερ 4. Η [ην εχετε] 6. ΤΗ εις υμας, καθως κ. εν π.
τω κ. εστιν καρποφορ. 7. υμων : Τ³Η⁸ ημων

ματι. ⁹ Δια τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ^{9. Eph. i. 3.}
 ἠκούσαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν προσευχο-
 μενοι καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν ἐπίγνω-
 σιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ
 συνέσει πνευματικῇ, ¹⁰ περιπατῆσαι ἀξίως τοῦ <sup>10. 1 Thess. ii.
12; Eph. iv. 1.</sup>
 κυρίου εἰς πᾶσαν ἀρεσκίαν, ἐν παντὶ ἔργῳ ἀγα-
 θῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει
 τοῦ θεοῦ, ¹¹ ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ
 τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν
 καὶ μακροθυμίαν, μετὰ χαρᾶς ¹² εὐχαριστοῦντες
 τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα
 τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, ¹³ ὃς ἐρύσατο
 ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκούτους καὶ μετέστησεν
 εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
¹⁴ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ^{14. Eph. i. 7.}
 ἁμαρτιῶν, ¹⁵ ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, ^{15. 2 Cor. iv. 4.}
 πρωτότοκος πάσης κτίσεως, ¹⁶ ὅτι ἐν αὐτῷ ἐκτί- ^{16. Eph. i. 21.}
 σθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς,
 τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριό-
 τητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι. τὰ πάντα δι'
 αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, ¹⁷ καὶ αὐτός ἐστιν
 πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,
¹⁸ καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς <sup>18. Eph. i. 22;
1 Cor. xv. 20.</sup>
 ἐκκλησίας· ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν
 νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,
¹⁹ ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆ- <sup>19. ii. 9; Eph.
i. 23; 2. 16.</sup>
 σαι ²⁰ καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς

10. Τ ἀρεσκίαν | Η ἀρεσκίαν ἐν 11. ΤΗ μακροθυμίαν
 μετα χαρας· (Η χαρας,) 12. πατρι: h pm θεω | υμας:
 Τ⁸ h ημας 14. h εσχομεν 16. Τ και [τα] επι 17. Η ἔστιν
 18. αρχη: Η pm [η] 20. Τ [Η] om δι αυτου sc.

αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ
 αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
 21 Eph. iv. 18; τοῖς οὐρανοῖς. ²¹ καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλο-
 22 Eph. v. 27; τριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις
 i. 4. τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ²² ἐν τῷ
 σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παρα-
 στησαι ὑμᾶς ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους
 23 Eph. iii. 7. κατενώπιον αὐτοῦ, ²³ εἴγε ἐπιμένετε τῇ πίστει τε-
 θεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι
 ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε,
 τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρα-
 νόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

²⁴ Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν,
 καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων
 τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος
 255s. Eph. iii. αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία, ²⁵ ἧς ἐγενόμην ἐγὼ
 255. διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖ-
 σάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ,
 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώ-
 νων καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ ἐφανερώθη τοῖς
 27 Eph. i. 18. ἀγίοις αὐτοῦ, ²⁷ οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί
 τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν
 τοῖς ἔθνεσιν, ὅς ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς
 τῆς δόξης, ²⁸ ὃν ἡμεῖς καταγγέλλομεν νουθετοῦντες
 πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον
 ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρω-
 29. 1 Tim. iv. 10. πον τέλειον ἐν Χριστῷ ²⁹ εἰς ὃ καὶ κοπιῶ
 ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν
 ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

21s. H — νυνὶ δε αποκ. εν τω . . . δια τ. θανατου —
 21. th αποκατηλλαγητε 27. TH^s ὃ εστ. χρ.

II.

¹ Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω II. 1. iv. 13.
 ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ
 ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρα- 2. i. 27.
 κληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν
 ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς
 συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ,
 Χριστοῦ, ³ ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς 3. Is. xlv. 3;
Sir. i. 25.
 σοφίας καὶ γνώσεως ἀπόκρυφοι. ⁴ τοῦτο λέγω
 ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.
⁵ εἰ γὰρ καὶ τῇ σαρκὶ ἅπειμι, ἀλλὰ τῷ πνεύματι 5. 1 Cor. v. 3.
 σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν
 καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
⁶ Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν
 κύριον, ἐν αὐτῷ περιπατεῖτε, ⁷ ῥριζωμένοι καὶ
 ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ
 πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐ-
 χαριστίᾳ. ⁸ βλέπετε μή τις ὑμᾶς ἔσται ὁ συλα-
 γωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης
 κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ
 στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν, ⁹ ὅτι 9. i. 19.
 ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
 σωματικῶς, ¹⁰ καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς 10. Eph. i. 21.
 ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, ¹¹ ἐν
 ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ
 ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περι-
 τομῇ τοῦ Χριστοῦ, ¹² συνταφέντες αὐτῷ ἐν τῷ 12. Rom. vi. 4;
Eph. i. 195.

II. 1. Τ λαοδικεια | Τ εωρακαν 2. Η συνβιβ. | πλουτος : Τ
 pm [το] | Τ θεου χριστου, h † 4. τουτο : Τ add [δε] 7. πε-
 ρισσεν. : t H add [εν αυτη] 8. h εσται υμας 10. t ὅ εστιν

βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν · ¹³ καὶ ὑμᾶς νεκροὺς ὄντας τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα · ¹⁴ ἔξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἥρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ · ¹⁵ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἰδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

¹⁶ Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει ἢ ἐν μέρει ἐορτῆς ἢ νομηνίας ἢ σαββάτων, ¹⁷ ἃ ἔστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. ¹⁸ μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκίᾳ τῶν ἀγγέλων, ἃ ἐώρακεν ἐμβατεύων, εἰκὴ φυσιούμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, ¹⁹ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγοῖμενον καὶ συνβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ θεοῦ. ²⁰ Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε · ²¹ μὴ ἄψῃ μηδὲ γεύσῃ μηδὲ θίγῃς, ²² ἃ ἔστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων ; ²³ ἅτινά ἐστιν λόγον μὲν ἔχοντα

17. Heb. viii. 5 ;
x. 1.

19. Eph. iv. 155.

21. Lev. v. 2.

22. Is. xxix. 13 ;
Mat. xv. 9.

12. Τ βαπτισμῷ | ἐκ τῶν νεκρῶν 13. υμας sc : ἡ ημας
15. Η παρρησια θριαμβ. 16. ἢ pr : t H³ και | ΤΗ νεομηνιας
17. th ὃ εστιν 18. θελων — εμβατευων : h † | ΤΗ θρη-
σκεια | Τ εωρακεν 19. συμβιβαζομ. 23. Τ θελοθρησκεια
| Η [και] αφειδ. κτλ h †

σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός

III.

¹ Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω III. 1. Ps. cx. i.
ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ
καθήμενος. ² τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς
γῆς. ³ ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυ-
πται σὺν τῷ Χριστῷ ἐν τῷ θεῷ. ⁴ ὅταν ὁ
Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς
σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

⁵ Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορ- 5. Eph. v. 3.
νείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ
τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρεία, ⁶ δι' 6. Eph. v. 6;
Rom. i. 18.
ἣ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ. ⁷ ἐν οἷς καὶ ὑμεῖς 7s. Gal. v. 19;
Eph. ii. 3; iv. 31.
περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν τούτοις.
⁸ νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν
θυμὸν κακίαν βλασφημίαν αἰσχρολογίαν ἐκ τοῦ
στόματος ὑμῶν, ⁹ μὴ ψεύδεσθε εἰς ἀλλήλους, 9. Eph. iv. 25s.
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς
πράξεσιν αὐτοῦ ¹⁰ καὶ ἐνδυσάμενοι τὸν νέον τὸν 10. Gen. i. 27.
ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ
κτίσαντος αὐτόν, ¹¹ ὅπου οὐκ ἔνι Ἕλλην καὶ 11. Gal. iii. 28.
'Ιουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος,
Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν
πᾶσιν Χριστός.

¹² Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι 12ss. Eph. iv. 25s.
32.
καὶ ἡγαπημένοι σπλάγχνα οἰκτιρμοῦ, χρηστότητα,

III. 4. t H^s ημων 5. Η ειδωλολατρία II. Τ τα
παντα 12. h om και

- ταπεινοφροσύνην, πραύτητα, μακροθυμίαν, ¹³ ἀνε-
 χόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς, ἑάν-
 τις πρὸς τινα ἔχη μομφήν, καθὼς καὶ ὁ Χριστὸς
 ἐχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς, ¹⁴ ἐπὶ πᾶσιν
 δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς
 15. Phil. iv. 7. τελειότητος. ¹⁵ καὶ ἡ εἰρήνη τοῦ Χριστοῦ βρα-
 βευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλή-
 θητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.
 16. Eph. v. 195. ¹⁶ ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλου-
 σίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νοουθετοῦντες
 ἑαυτούς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς, ἐν
 τῇ χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ
 θεῷ, ¹⁷ καὶ πᾶν ὃ τι ἂν ποιῇτε ἐν λόγῳ ἢ ἐν
 ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαρι-
 στοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
18. Eph. v. 22 ;
 1 Pet. iii. 1. ¹⁸ Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν,
 19. Eph. v. 25 ;
 1 Pet. iii. 7. ὡς ἀνῆκεν ἐν κυρίῳ. ¹⁹ οἱ ἄνδρες, ἀγαπάτε τὰς
 2055. Eph. vi. 1,
 45. γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς. ²⁰ τὰ
 τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα·
 τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ. ²¹ οἱ
 22. Tit. ii. 9 ;
 1 Pet. ii. 18. πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ
 ἀθυμῶσιν. ²² οἱ δούλοι, ὑπακούετε κατὰ πάντα
 τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίαις
 2355. Eph. vi. 755. ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃτι καρδίας
 φοβούμενοι τὸν κύριον. ²³ ὃ ἐὰν ποιῇτε, ἐκ ψυ-
 χῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

13. Τ () | χριστος : ΤΗ⁸ κυριος 15. Η εν [ενι] σωμ.
 16. χριστου : η κυριου | Η πλουσιως εν παση | ΤΗ σοφια,
 (Η ·) διδ. κ. νουθ. εαυτους ψαλμοις (Η,) υμνοις, ωδαις πνευ-
 ματικαις εν τη (Η⁸ om τη) χαριτι (Η,) 17. αν : ΤΗ εαν
 22. Τ οφθαλμοδουλειαις η οφθαλμοδουλια | Τ αλλα

²⁴ εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε· ²⁵ ὁ γὰρ ἀδικῶν κομιέται ὃ ἡδίκησεν, καὶ οὐκ ἔστιν προσωποληψία. (IV.) ¹ οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

IV.

² Τῇ προσευχῇ προσκατερέϊτε, γρηγοροῦντες ^{IV. 2s. Eph. vi. 18s.} ἐν αὐτῇ ἐν εὐχαριστίᾳ, ³ προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ⁴ ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι. ⁵ Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ^{5. Eph. v. 15s.} ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ⁶ ὁ λόγος ὑμῶν ^{6. Eph. iv. 29.} πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

⁷ Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ^{7s. Eph. vi. 21s.} ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ, ⁸ ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, ⁹ σὺν Ὁνησίμῳ τῷ ^{9. Philem. 10.} πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριούσιν τὰ ὧδε.

¹⁰ Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, ^{10. Acts xxvii. 2; xv. 37.} περὶ οὗ ἐλάβετε ἐντολὰς, — ἐὰν ἔλθῃ πρὸς ὑμᾶς,

25. Η κομίζεται IV. 3. t δι ον και 7. Η τύχικος
9. Η γνωρισουσιν 10. ΤΗ (περι ου . . . δεξασθε αυτον)

12. l. 7; Philem.
23.

13. li. 1.

14. Philem. 24.

15. Rom. xvi. 5.

17. Philem. 2.

18. 2 Thess. iii. 17.

δέξασθε αὐτόν, — ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-
 στος, οἱ ὄντες ἐκ περιτομῆς οὗτοι μόνοι συνεργοὶ
 εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι
 παρηγορία. ¹² ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ
 ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμε-
 νος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῇτε
 τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι
 τοῦ θεοῦ. ¹³ μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν
 πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικίᾳ καὶ τῶν
 ἐν Ἱεραπόλει. ¹⁴ ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἰα-
 τρὸς ὁ ἀγαπητὸς καὶ Δημᾶς. ¹⁵ ἀσπάσασθε τοὺς
 ἐν Λαοδικίᾳ ἀδελφούς καὶ Νυμφᾶν καὶ τὴν κατ'
 οἶκον αὐτῶν ἐκκλησίαν. ¹⁶ καὶ ὅταν ἀναγνωσθῇ
 παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
 Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαο-
 δικίας ἵνα καὶ ὑμεῖς ἀναγνώτε. ¹⁷ καὶ εἴπατε Ἀρ-
 χίππῳ· βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν
 κυρίῳ, ἵνα αὐτὴν πληροῖς.
¹⁸ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνη-
 μονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

11 ΤΗ περιτομης, 13, 15. Τ λαοδικεια 13. Η Ιερα
 Πολει 15. t Η νύμφαν κ. τ. κατ. οικ. αυτης εκκλησ. 16. Τ εκ
 λαοδικειας 18. Τ subscr. προς κολασσαις

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

¹ Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ^{1. 9; Eph. iii. 1; iv. 1; 2 Tim. i. 8.}
 ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ
 ἡμῶν ² καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ ^{2. Col. iv. 17.}
 τῷ συνστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου
 ἐκκλησίᾳ. ³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ ^{3. Rom. i. 7 etc.}
 πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

⁴ Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνησάν σου ^{4. Eph. i. 15s.; Rom. i. 8s.}
 ποιούμενος ἐπὶ τῶν προσευχῶν μου, ⁵ ἀκούων σου ^{5. Col. i. 4, 9ss.}
 τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν
 κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
⁶ ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς
 γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν
 εἰς Χριστόν. ⁷ χαρὰν γὰρ πολλὴν ἔσχον καὶ ^{7. 2 Cor. vii. 4.}
 παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα
 τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ. ⁸ Διὸ
 πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν
 σοι τὸ ἀνῆκον, ⁹ διὰ τὴν ἀγάπην μᾶλλον παρα- ^{9. 1.}
 καλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ
 δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ, — ¹⁰ παρακαλῶ ^{10. 1 Cor. iv. 15; Col. iv. 9.}
 σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς
 δεσμοῖς, Ὁνήσιμον, ¹¹ τὸν ποτέ σοι ἄχρηστον, νυνὶ

5. προς: T^sH^s εις 6. T [H] om του | υμιν: T^sH^s ημιν
 9 πρεσβυτης: h† | νυνι: h νυν

δὲ καὶ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψά σοι, ¹² αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα. ¹³ ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, ¹⁴ χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾗ ἀλλὰ κατὰ ἐκούσιον. ¹⁵ τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχης, ¹⁶ οὐκ ἔτι ὡς δούλον ἀλλὰ ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. ¹⁷ εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. ¹⁸ εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα. ¹⁹ ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω. ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. ²⁰ ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ. ἀνύπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

²¹ Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ αὐτοῦ λέγω ποιήσεις. ²² ἄμα δὲ καὶ ἐτοίμαξέ μοι ξενίαν. ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

²³ Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμαλώτός μου ἐν Χριστῷ Ἰησοῦ, ²⁴ Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

²⁵ Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

16. 1 Tim. vi. 2.

19. 2 Thess. iii. 17.

23. Col. i. 7.

24. Acts xii. 22 ; xxvii. 2 ; 2 Tim. iv. 10s. ; Col. iv. 14.

25. Phil. iv. 23 etc.

11. TH³ om και pr 12. αυτον : t pm [συ δε] | σπλαγχνα : t add [προσλαβου] 25. κυριου : Th add ημων | T subscr. προς φιλημονα

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

I.

¹ Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ I. 1. 2 Cor. i. 1 etc.; Acts xvi. 12 etc.
πᾶσιν τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν
ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνους.
² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν 2. Rom. i. 7 etc.
καὶ κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνηίᾳ 3s. Rom. i. 8; 1 Thess. i. 2s.; Eph. i. 15s.
ὑμῶν ⁴ πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάν-
των ὑμῶν μετὰ χαρᾶς τὴν δέξιν ποιούμενος ⁵ ἐπὶ 5. 1 Cor. i. 9; 1 John i. 3, 7.
τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς
πρώτης ἡμέρας ἄχρι τοῦ νῦν, ⁶ πεποιθὼς αὐτὸ 6. 1 Cor. i. 8; 2 Tim. iv. 8.
τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν
ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ, ⁷ καθὼς 7. 2 Cor. vii. 3.
ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων
ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ἐν τε
τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαι-
ώσει τοῦ εὐαγγελίου συνκοινωνούς μου τῆς χάρι-
τος πάντας ὑμᾶς ὄντας. ⁸ μάρτυς γάρ μου ὁ 8. Rom. i. 9; 2 Cor. v. 14.
θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
Χριστοῦ Ἰησοῦ. ⁹ καὶ τοῦτο προσεύχομαι, ἵνα 9. Eph. i. 8.
ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ

10. Rom. ii. 18;
xii. 2; (Acts
xxiv. 16.)

11. Eph. iii. 19;
v. 9.

ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, ¹⁰ εἰς τὸ δοκιμά-
ζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ
ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ¹¹ πεπληρωμέ-
νοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ,
εἰς δόξαν καὶ ἔπαινον θεοῦ.

13. iv. 22.

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι
τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγε-
λίου ἐλήλυθεν, ¹³ ὥστε τοὺς δεσμούς μου φανε-
ροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ
καὶ τοῖς λοιποῖς πᾶσιν, ¹⁴ καὶ τοὺς πλείονας τῶν
ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου
περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ
θεοῦ λαλεῖν. ¹⁵ τινὲς μὲν καὶ διὰ φθόνον καὶ
ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κη-
ρύσσουσιν. ¹⁶ οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς
ἀπολογίαὶν τοῦ εὐαγγελίου κείμει, ¹⁷ οἱ δὲ ἐξ
ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγνώως,
οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. ¹⁸ τί
γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει
εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν
τούτῳ χαίρω. ἀλλὰ καὶ χαρήσομαι. ¹⁹ οἶδα γὰρ

19. Job xiii. 16.

20. Rom. viii. 19,
25; v. 5; 2 Cor.
x. 8; 1 Cor. vi.
20.

ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς
ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος
Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκαταδοκίαν καὶ
ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν
πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθή-
σεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς
εἴτε διὰ θανάτου. ²¹ Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς
καὶ τὸ ἀποθανεῖν κέρδος. ²² εἰ δὲ τὸ ζῆν ἐν σαρκί,

21. Col. iii. 4;
Gal. ii. 20;
Rom. xiv. 75.

17. Η εριθιας | Τ [τον] χριστον h χριστον 19. γαρ :
h δε

τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ
 γνωρίζω. ²³ συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπι- <sup>23. 2 Cor. v. 8;
2 Tim. iv. 6.</sup>
 θυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
 εἶναι· πολλῷ γὰρ μᾶλλον κρείσσον· ²⁴ τὸ δὲ
 ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. ²⁵ καὶ
 τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ παραμενῶ
 πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν
 τῆς πίστεως, ²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ <sup>26. 2 Cor. i. 20;
v. 12.</sup>
 ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρου-
 σίας πάλιν πρὸς ὑμᾶς.

²⁷ Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ <sup>27. Col. i. 20;
Eph. iv. 1.</sup>
 πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε
 ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ
 πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ
 εὐαγγελίου, ²⁸ καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ ^{28. 1 Pet. 3. 14.}
 τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπω-
 λείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·
²⁹ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον
 τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ
 πάσχειν, ³⁰ τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε
 ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

II.

¹ Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι
 παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος,
 εἴ τις σπλαγχνὰ καὶ οἰκτιρμοί, ² πληρώσατέ μου ^{II. 2. iii. 16.}
 τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγά-

22. h αιρησομαι; 23. t [γαρ] μαλλ 24. h επιμει-
 ναι | T εν τη σαρκι 25. TH οιδα οτι. 28s. H (ητις εστιν
 — υπερ αυτου πασχειν) II. 2. T συμψυχοι | εν: h αυτο

4. 1 Cor. x. 24.

7. Rom. viii. 3.

105. Is. xlv. 23;
Rom. xiv. 11.

14. 1 Pet. iv. 9.

15. Deut. xxxii. 5.

πην ἔχοντες, σύνψυχοι, τὸ ἐν φρονοῦντες, ³ μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, ⁴ μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι. ⁵ τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ⁶ ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ⁷ ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ⁸ ἑταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. ⁹ διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα, ¹⁰ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντες γόνυ κύμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, ¹¹ καὶ πάντα γλῶσσαι ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.

¹² Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπῆκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. ¹³ θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. ¹⁴ πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ¹⁵ ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν

3. Η εριθειαν 4. εκαστοι pr: t h εκαστος 4s. h ετερων. εκαστοι τουτο 7s. ΤΗ γενομενος, (Η -μενος ·) και σχημ. ουρ. ως ανθρωπος εταπειν. 9. Η υπερυψωσεν, 11. Τῇ ἐξομολογησεται 12. Η μη [ως] 15. γενησθε: t ητε

κόσμῳ, ¹⁶ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ^{16. Is. xlix. 4. (Gal. ii. 2.)}
 ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδρα-
 μον οὐδὲ εἰς κενὸν ἐκοπίασα. ¹⁷ ἀλλὰ εἰ καὶ ^{17. 2 Tim. iv. 6.}
 σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πί-
 στεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν.
¹⁸ τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι. ^{18. iii. 1; iv. 4.}

¹⁹ Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον τα-
 χέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνοὺς τὰ
 περὶ ὑμῶν. ²⁰ οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις
 γνησίως τὰ περὶ ὑμῶν μεριμνήσει. ²¹ οἱ πάντες
 γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Χριστοῦ Ἰησοῦ.
²² τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ ^{22. 1 Tim. i. 2.}
 τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.
²³ τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω
 τὰ περὶ ἐμὲ ἐξαυτῆς. ²⁴ πέποιθα δὲ ἐν κυρίῳ ὅτι
 καὶ αὐτὸς ταχέως ἐλεύσομαι.

²⁵ Αναγκαῖον δὲ ἡγησάμην, Ἐπαφρόδιτον τὸν
 ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου,
 ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας
 μου, πέμψαι πρὸς ὑμᾶς, ²⁶ ἐπειδὴ ἐπιποθῶν ἦν
 πάντας ὑμᾶς καὶ ἀδελμονῶν, διότι ἠκούσατε ὅτι
 ἡσθένησεν. ²⁷ καὶ γὰρ ἡσθένησεν παραπλήσιον
 θανάτῳ. ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν
 δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην
 σχῶ. ²⁸ σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα
 ἰδόντες αὐτὸν πάλιν χαρῆτε καὶ γὰρ ἀλυπότερος ὢ.
²⁹ προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης
 χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, ³⁰ ὅτι ^{30. 1 Cor. xvi. 17.}

17. Τ συγχαίρω 18. Τ συγχαίρετε 21. Τ ἡ ἰησοῦ
 χριστοῦ 26. Η παντ. υμ. [ιδεῖν] ἡ υμας παντας 27. Η
 θανατου

διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγγισεν
 παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ
 τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

III.

III. 1. ii. 18 ;
 iv. 4.

5. Rom. xi. 1.

6. Gal. i. 135.

9. Rom. x. 355. ;
 iii. 2155. ; Gal. ii.
 16.

10. Gal. vi. 7.

¹ Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.
 τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν,
 ὑμῖν δὲ ἀσφαλές. ² βλέπετε τοὺς κύνας, βλέ-
 πετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατο-
 μὴν. ³ ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι
 θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ
 Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιοῦτες, ⁴ καίπερ
 ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί. εἴ τις δοκεῖ
 ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον, ⁵ περι-
 τομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς
 Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον
 Φαρισαῖος, ⁶ κατὰ ζήλος διώκων τὴν ἐκκλησίαν,
 κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμ-
 πτος. ⁷ ἅτινα ἦν μοι κέρδη, ταῦτα ἡγῆμαι διὰ
 τὸν Χριστὸν ζημίαν. ⁸ ἀλλὰ μενουῦνγε καὶ
 ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς
 γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν
 τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα
 Χριστὸν κερδήσω, ⁹ καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων
 ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ
 πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην, ἐπὶ
 τῇ πίστει, ¹⁰ τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν

30. χριστου : t H⁸ κυριου | H ηγγισεν, παραβολ. τη ψυχη
 ἵνα III. 15. Η ασφαλές. — Βλεπετε 7. ατινα : T [t] H
 pm αλλα | t μοι ην 8. μενουνηγε : T μεν ουν

τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, ¹¹ ἔμπως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

¹² Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καταλύβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ. ¹³ ἀδελφοί, ἐγὼ ἑμαυτὸν οὐπω λογίζομαι κατειληφέναι. ¹⁴ ἔν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. ¹⁵ ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. ¹⁶ πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

16. Gal. vi. 16.

¹⁷ Συνμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. ¹⁸ πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ¹⁹ ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνη αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες. ²⁰ ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, ²¹ ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύνμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

17. iv. 9; Gal. iv. 12.

18. Gal. vi. 12.

19. 2 Pet. ii. 1.

10. Τ Η συμμορφιζομ. 12. εἰ: Τ Η add καὶ | Τ [Η] om
 ιησου 13. ουπω: Τ ῖ h ου 17. Τ συμμιμητ. 21. Τ Η
 συμμορφον | αὐτω: Η αὐτω

IV.

IV. 1. i. 8;
1 Thess. ii. 19.

¹ Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

2. ii. 2.

3. (i. 27); Rev.
xx. 13.

² Εὐδοίαν παρακαλῶ καὶ Συντυχὴν παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. ³ ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύνζυγε, συνλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

4. ii. 18; iii. 1;
1 Thess. v. 16.

⁴ Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. ⁵ τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ κύριος ἐγγύς. ⁶ μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. ⁷ καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

9. iii. 17; Rom.
xv. 33; 1 Thess.
v. 23

⁸ Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφήμα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. ⁹ ἅ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε, καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

¹⁰ Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρέισθε δέ. ¹¹ οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης

IV. 1. ἀγαπητοὶ sc: h add μου 2. TH συντίχην
3. h Συνζυγε 6. H μ τ'

εἶναι. ¹² οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. ¹³ πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί ^{13. 1 Tim. i. 12.} με. ¹⁴ πλὴν καλῶς ἐποιήσατε συνκοινωνήσαντές μου τῇ θλίψει. ¹⁵ οἴδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι, ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἄπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε. ¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ¹⁸ ἀπέχω δὲ πάντα ^{18. Eph. v. 2.} καὶ περισσεύω, πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ θεῷ. ¹⁹ ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. ²⁰ τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ^{21. Gal. i. 2.} ἄσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ²² ἄσπά- ^{22. i. 13.} ζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

²³ Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ ^{23. Gal. vi. 18.} τοῦ πνεύματος ὑμῶν.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

I.

1. 1. Tit. i. 1 etc. ¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν ² Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει. χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
3. Acts xx. 1. ³ Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς ⁴ τισὶν μὴ ἑτεροδιδασκαλεῖν ⁴ μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει. ⁵ τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ⁶ ὧν τινὲς ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, ⁷ θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται. ⁸ οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις αὐτῷ νομίμως χρήται, ⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολῳαῖς καὶ μητρολῳαῖς, ἀνδροφόνοις, ¹⁰ πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,
5. Rom. xiii. 95.;
1 Pet. i. 22;
2 Tim. i. 5.
6. (v. 15.)
7. Rom. ii. 21.
8. Rom. vii. 12, 14.

¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου
 θεοῦ, ὃ ἐπιστεύθην ἐγώ. ¹² χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,
 ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν, ¹³ τὸ ^{12. (Phil. iv. 13.)}
 πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν
 ἀπιστίᾳ, ¹⁴ ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου
 ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ
 Ἰησοῦ. ¹⁵ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ^{13. 1 Cor. xv. 95.; Gal. i. 13 etc.}
 ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον
 ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ¹⁶ ἀλλὰ
 διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδεί-
 ξηται Ἰησοῦς Χριστὸς τὴν ἅπασαν μακροθυμίαν,
 πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ'
 αὐτῷ εἰς ζωὴν αἰώνιον. ¹⁷ τῷ δὲ βασιλεῖ τῶν ^{17. Rom. xvi. 27; Jude 25 etc.}
 αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ
 δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

¹⁸ Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι,
 τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σέ
 προφητείας, ἵνα στρατεύσῃ ἐν αὐταῖς τὴν καλὴν
 στρατείαν, ¹⁹ ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
 ἣν τινες ἀπώσάμενοι περὶ τὴν πίστιν ἐνανά-
 γησαν· ²⁰ ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, ^{20. 2 Tim. ii. 17; 1 Cor. v. 5.}
 οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδευθῶσιν μὴ
 βλασφημεῖν.

II.

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι
 δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ

12. h ενδυναμουντι 16. TH⁸ χριστος ιησους 18. t H⁸
 στρατευη

III.

¹ Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, III. x. i. 15.
καλοῦ ἔργου ἐπιθυμεῖ. ² δεῖ οὖν τὸν ἐπίσκοπον 2. Tit. i. 6ss.
ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νη-
φάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτι-
κόν, ³ μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ,
ἄμαχον, ἀφιλάργυρον, ⁴ τοῦ ἰδίου οἴκου καλῶς
προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ
πάσης σεμνότητος, — ⁵ εἰ δέ τις τοῦ ἰδίου οἴκου 5. v. 8.
προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπι-
μελήσεται; — ⁶ μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς
εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. ⁷ δεῖ δὲ καὶ 7. 2 Tim. ii. 26.
μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ
εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.
⁸ Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ
οἶνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,
⁹ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ
συνειδήσει. ¹⁰ καὶ οὗτοι δὲ δοκιμαζέσθωσαν
πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες.
¹¹ γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νη- 11. Tit. ii. 3.
φαλίους, πιστὰς ἐν πᾶσιν. ¹² διάκονοι ἔστωσαν
μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστά-
μενοι καὶ τῶν ἰδίων οἴκων. ¹³ οἱ γὰρ καλῶς
διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποι-
οῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν
Χριστῷ Ἰησοῦ.

¹⁴ Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σέ
τάχιον· ¹⁵ ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ

ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία
 θεοῦ ζῶντος, στῦλος καὶ ἑδραῖωμα τῆς ἀληθείας.
¹⁶ καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐ-
 σεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί,
 ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύ-
 χθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη
 ἐν δόξῃ.

IV.

IV. 155. 2 Tim.
iii. 155.

¹ Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις
 καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσ-
 έχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις
 δαιμονίων, ² ἐν ὑποκρίσει ψευδολόγων, κεκαυ-
 στηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλυνόντων
 γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν
 εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς
 καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. ⁴ ὅτι πᾶν κτίσμα
 θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαρι-
 στίας λαμβανόμενον· ⁵ ἀγιάζεται γὰρ διὰ λόγου
 θεοῦ καὶ ἐντεύξεως.

6. 2 Tim. iii 10.

⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς
 ἔσῃ διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς
 λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας
 ἣ παρηκολούθηκας· ⁷ τοὺς δὲ βεβήλους καὶ
 γραῶδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυ-
 τὸν πρὸς εὐσέβειαν. ⁸ ἡ γὰρ σωματικὴ γυμνα-
 σία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια
 πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
 ζωῆς τῆς νῦν καὶ τῆς μελλούσης. ⁹ πιστὸς ὁ
 λόγος καὶ πάσης ἀποδοχῆς ἄξιος. ¹⁰ εἰς τοῦτο

8. 2 Tim. i. 1.

9. i. 15.

10. Col. i. 29.

γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

¹¹ Παράγγελλε ταῦτα καὶ δίδασκε. ¹² μηδεὶς σου τῆς νεότητος καταφρονεῖτώ, ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. ¹³ ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. ¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. ¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν. ¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

¹¹ Tit. ii. 15.
¹² Tit. ii. 7.

¹⁴ i. 18; v. 22;
² Tim. i. 6.

¹⁶ Acts xx. 28;
1 Cor. ix. 27, 22.

V.

¹ Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ παρακύλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς, ² πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ. ³ Χήρας τίμα τὰς ὄντως χήρας. ⁴ εἰ δέ τις χήρα τέκνα ἢ ἑκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστὶν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ. ⁵ ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἡλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς

v. 4. ii. 3.

5. Jer. xlix. xi.

10. αγωνιζομεθα: th ονειδιζομεθα | h ηλπισαμεν 12. Η αγνια 16. Η διδασκαλια · V. 2. Η αγνια 5. Τ επι [τον] θεον Η επι [τον] θεον h επι κυριον

νυκτὸς καὶ ἡμέρας· ⁶ ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν. ⁷ καὶ ταῦτα παράγγελλε ἵνα ἀνεπίλημπτοι ᾖσιν. ⁸ εἰ δέ τις τῶν ιδίων καὶ μάλιστα οἰκείων οὐ προνοεῖται, τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χείρων.

95. iii. 2, 7, 11;
fit. i. 6.

⁹ Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγонуῖα, ἐνὸς ἀνδρὸς γυνή, ¹⁰ ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενόχησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. ¹¹ νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ¹² ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν· ¹³ ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα. ¹⁴ βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· ¹⁵ ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ. ¹⁶ εἰ τις πιστὴ ἔχει χήρας, ἐπαρκείσθω αὐταῖς, καὶ μὴ βαρεῖσθω ἢ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

17. 1 Thess. v.
125

18. Deut. xxv. 4;
xxiv. 15; 1 Cor.
ix. 9, 14; Mat. x.
30 etc.

19. Deut. xix. 15.

¹⁷ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. ¹⁸ λέγει γὰρ ἡ γραφή· βοῦν ἀλοῶντα οὐ φιμώσεις, καί· ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. ¹⁹ κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ²⁰ Τοὺς ἀμαρτάνοντας ἐνώ-

8. t H³ προνοεῖ 16. . H³ ἐπαρκειτω 20. H τους [δε]
αμαρταν.

πιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

²¹ Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χρι- 21. 2 Tim. iv. 1.

στοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλησιν.

²² Χεῖρας ταχέως μηδενὶ ἐπιτίθει, 22. iii. 20; iv. 14;
Acts vi. 6.

μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις. σεαυτὸν ἀγνὸν τήρει.

²³ μηκέτι ὑδροπότηι, ἀλλὰ οἶνον ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνὰς σου ἀσθενείας.

²⁴ Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν. ²⁵ ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

VI.

¹ Ὅσοι εἰσιν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξιούς ἡγείσθωσαν, ἵνα VI. 1. Tit. ii. 95;
Eph. vi. 5; Col.
iii. 22; Tit. ii. 5;
Jas. ii. 7.

μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῇται.

² οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ 2. Philem. 16;
1 Tim. iv. 11;
Tit. ii. 25.

καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μάλ-
λον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ
οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.

Ταῦτα δίδασκε καὶ παρακάλει. ³ εἴ τις ἑτερο- 3. 1. 3; Gal. i.
6ss.; 2 Tim. i. 13;
Tit. i. 13; ii. 1.

διδασκαλεῖ καὶ μὴ προσέχεται ὑγιαίνουσιν λόγοις
τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ
κατ' εὐσέβειαν διδασκαλίᾳ, ⁴ τετύφωται, μηδὲν
ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ
λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφη-

4. 2 Tim. ii. 14.

5. 2 Tim. iii. 8. *μίαι, ὑπόνοιαι πονηραί, ⁵ διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. ⁶ ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. ⁷ οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. ⁸ ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθυσόμεθα. ⁹ οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ¹⁰ ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.*
10. Luke xii. 35. *¹¹ Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν. ¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. ¹³ παραγέλλω ἐνώπιον θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν, ¹⁴ τηρῆσαι σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁵ ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ*
11. 2 Tim. iii. 17. *¹¹ Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν. ¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. ¹³ παραγέλλω ἐνώπιον θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν, ¹⁴ τηρῆσαι σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁵ ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ*
12. 1. 18; 1 Cor. ix. 25; Phil. iii. 135; Acts xvi. 20.
13. Rom. iv. 17.
14. Tit. ii. 13; Deut. x. 17; 2 Macc. xiii. 4.

7. σι ουδε: h† 8. διατροφήν 11. h του θεου | Τ πρην-
παθειαν 13. παραγγελλω: ΤΗ add σοι | Τ Η του θεου | t h
ιησου χριστου

κύριος τῶν κυριευόντων, ¹⁶ ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται · ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

¹⁷ Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε ^{17. Luke xii. 205} μὴ ὑψηλὰ φρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδελότητι, ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

²⁰ ² Ω Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκ- ^{20. 2 Tim. i. 14; ii. 16.} τρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ²¹ ἣν ^{21. 2 Tim. ii. 18.} τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.

17. T H⁸ ὑψηλοφρονειν | θεω: h pm τω 21 μεθ υμ.ω :
t μετα σου | T subscr. προς τιμοθεον α'

ΠΡΟΣ ΤΙΤΟΝ.

I.

1. 1 Rom. i. 1
etc.

2s. 2 Tim. i. 9s.

3 1 Tim. i. 11.

4. 1 Tim. i. 2 ;
2 Tim. i. 2 ;
2 John 3 etc.

5. Acts xiv. 23 ;
2 Tim. ii. 2.

7ss. 1 Tim. iii.

¹ Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν ² ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων, ³ ἐφάνερωσεν δὲ καιροῖς ἰδίῳ τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, ⁴ τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν. χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

⁵ Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην, ⁶ εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. ⁷ δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδῃ, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλόξενον, φιλόγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν

I. 1. ἡ χριστου [ιησου] 2s. Ἡ αἰωνίῳ ἐφανερωσεν δε καιρ. ιδίοις, τ. λογ. αυτ. εν κηρυγματι ο 5. Η³ απελειπον

πιστοῦ λόγου, ἵνα δυνατὸς ᾗ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. ¹⁰ Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, ¹¹ οὓς δεῖ ἐπιστομίζειν, οἳ τινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ κέρδους χάριν. ¹² εἰπὲν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης· Ἐρῆτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. ¹³ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, ¹⁴ μὴ προσέχοντες Ἰουδαίκοις μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. ¹⁵ πάντα ^{15. Rom. xiv. 14, 20.} καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμΐανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. ¹⁶ θεὸν ὁμολογοῦ- ^{16, 2 Tim. iii. 5, 17.} σιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

II.

¹ Σὺ δὲ λάλει ἅ πρόκειται τῇ ὑγιαίνουσῃ διδασκαλίᾳ. ² πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονas, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ³ πρεσβύτιδας ὡσαύτως ἐν καταστά- ^{II. 3 2 Tim. ii. 9; iii. 11.} ματι ἱεροπρεπεῖς, μὴ διαβόλους, μηδὲ οἴνῳ πολλῶ δεδουλωμένας, καλοδιδασκάλους, ⁴ ἵνα σωφρονί- ^{4. 2 Tim. v. 11.} ζουσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, ⁵ σώφρονas, ἀγνάς, οἰκουργούς, ἀγαθάς, ὑπο- ^{5. 2 Pet. iii. 1.}

13. Η [εν] τη II. 3. μηδε: h μη 4. Η σωφρονίζωσι
5. Τ οἰκουργοὺς ἀγαθὰς,

τασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται. ⁶ Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν ⁷ περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα, ⁸ λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον. ⁹ Δούλους ἰδίους δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, ¹⁰ μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

7. 1 Tim. iv. 12.

9. 1 Tim. vi. 1;
1. h. vi. 5; 2 Pet.
ii. 18.11. iii. 4; 1 John
iv. 9.

¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς, ἵνα ἀρηυσάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

14. Gal. i. 4;
1 Tim. ii. 6;
Ezek. xxxvii. 23;
Exod. xix. 5
etc.

15. 1 Tim. iv. 12s.

¹⁵ Ταῦτα λύλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

III.

¹ Ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθόν

III. 1s. Rom.
x ii. 13s.; 2 Tim.
ii. 17.

6s. ΤΗ σωφρονεῖν, (Η ·) περι παντα σεαυτ. 7. η καλ. ἔργων εν τη διδασκαλια, 9. Η υποτασσεσθαι εν πασιν, 10. μη: η μηδε | πιστιν ενδεικν. αγαθην: η ενδεικνυμενους αγαπην 13. η ημων, | η ιησου χριστου

ἐτοιμούς εἶναι, ² μηδένα βλασφημεῖν, ἀμίχους ^{2. 2 Tim. ii. 24s.}
 εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραῦτητα
 πρὸς πάντας ἀνθρώπους. ³ ἦμεν γάρ ποτε καὶ
 ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες
 ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ
 φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους·
⁴ ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη ^{4. ii. 11.}
 τοῦ σωτῆρος ἡμῶν θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν ^{5. 2 Tim. i. 9.}
 δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ
 αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιν-
 γενεσίας καὶ ἀνακαινώσεως πνεύματος ἀγίου, ⁶ οὗ
 ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ
 τοῦ σωτῆρος ἡμῶν, ⁷ ἵνα δικαιωθέντες τῇ ἐκείνου
 χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς
 αἰωνίου. ⁸ πιστὸς ὁ λόγος, καὶ περὶ τούτων <sup>8. 1 Tim. iv. 9;
ii. 3.</sup>
 βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσιν
 καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ.
 ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·
⁹ μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔριν ^{9. 1 Tim. i. 4 etc.}
 καὶ μάχας νομικὰς περιῖστασο· εἰσὶν γὰρ ἀνω-
 φελεῖς καὶ μάταιοι. ¹⁰ αἵρετικὸν ἄνθρωπον μετὰ
 μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, ¹¹ εἰδὼς
 ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὡν
 αὐτοκατάκριτος.

¹² Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τυχικόν, ^{12. 2 Tim. iv. 9.}
 σπουδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ
 γὰρ κέκρικα παραχειμᾶσαι. ¹³ Ζηνᾶν τὸν νομι- ^{13. Acts xviii. 24.}
 κὸν καὶ Ἀπολλὼν σπουδαίως πρόπεμψον, ἵνα
 μηδὲν αὐτοῖς λίπη. ¹⁴ μανθανέτωσαν δὲ καὶ οἱ

ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς
ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

15. 2 Thess. iii.
18 etc.

¹⁵ Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπα-
σαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.

Ἡ χάρις μετὰ πάντων ὑμῶν.

15. T subscr. προς τιτον

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

I.

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελή- 1. 15. 2 Cor. i.
15. etc.
ματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ
Ἰησοῦ ² Τιμοθέε ἀγαπητῷ τέκνῳ. χάρις, ἔλεος,
εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ
κυρίου ἡμῶν.

³ Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων 3. Acts xxiv. 14.
16; Rom. i. 9.
ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν
περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ
ἡμέρας, ⁴ ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν
δακρύων ἵνα χαρᾶς πληρωθῶ, ⁵ ὑπόμνησιν λαβὼν
τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν
πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου
Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. ⁶ Δι' ἣν 6. 1 Tim. iv. 14.
αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα
τοῦ θεοῦ, ὃ ἐστίν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν
χειρῶν μου. ⁷ οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα 7. Rom. viii. 15.
δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρο-
νισμοῦ. ⁸ μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ
κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ
συνκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,

1. 2. χριστ. ιησου : t κυριου ιησου χριστου h κυριου ιησου
35. ΤΗ δεησ. μου, νυκτ. κ. ημερας επιποθ. 8. Τ συγκακοπ.

95. Tit. i. 25. ;
iii. 5; Rom. xvi.
255.

11. 1 Tim. vi. 7 ;
Gal. ii. 7.

12. Eph. iii. 1, 13.

13. iv. 3.

14. 1 Tim. vi. 20 ;
Rom. viii. 11.

15. iv. 10, 16.

16. iv. 19.

⁹ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλίσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, ¹⁰ φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ¹¹ εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος. ¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. ¹³ ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁴ τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἀγίου τοῦ ἐνοικούντος ἐν ἡμῖν.

¹⁵ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης. ¹⁶ δῶν ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη, ¹⁷ ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν. ¹⁸ δῶν ὁ κύριος εὔρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

II.

¹ Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, ² καὶ ἃ ἤκουσας παρ'

10. t ιησου χριστου 11. διδασκαλος: T add εθ ω'
13. ω: h† 15. ΤΗ ἐρμογενης

ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. ³ συνκακοπάθησον ὡς καλὸς 11. 3. i. 8; iv. 5. στρατιώτης Χριστοῦ Ἰησοῦ. ⁴ οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματίαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ⁵ ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. ⁶ τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. ⁷ νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πάσιν. ⁸ Μνημόνευε Ἰησοῦν 8. 1 Cor. xv. 12; Rom. i. 3 etc. Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυεὶδ, κατὰ τὸ εὐαγγέλιόν μου, ⁹ ἐν ᾧ κακοπαθῶ 9. Acts xxviii. 305. μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται. ¹⁰ διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. ¹¹ Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ 11. 1 Tim. iv. 9; Rom. vi. 8. συνζήσομεν· ¹² εἰ ὑπομένομεν, καὶ 12. Rom. viii. 17; Matt. x. 33. συνβασιλεύσομεν· εἰ ἀρνησόμεθα, καὶ ἐκεῖνος ἀρνήσεται ἡμᾶς· ¹³ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται. ¹⁴ Ταῦτα ὑπομίμησκέ, 14. (iv. 1.) διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. ¹⁵ σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. ¹⁶ τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, 16. Tit. iii. 9; 2 Tim. iii. 13. ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἐξεί. 17. 1 Tim. i. 20.

11. 3. Τ συγκακοπ. 4. Τ π; ἀνματειαις 9. Η κακοιργος.
12. ΤΗ συμβισιλ. 14. θεου: t h κυρι υ

18. 1 Tim. vi. 21. ὧν ἐστὶν Ὑμέναιος καὶ Φιλητός, ¹⁸ οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινων πίστιν. ¹⁹ ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καί· ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. ²⁰ ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεὺς χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν· ²¹ εὖν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. ²² τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῖγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας. ²³ τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας· ²⁴ δούλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ²⁵ ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δῶῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, ²⁶ καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
19. Num. xvi. 5; (xxi. 29?); Lev. xxiv. 16.
20. 1 Cor. iii. 12; Rom. ix. 21.
21. 2 Cor. vi. 17.
22. 1 Tim. vi. 11; iv. 12; i. 5.
23. 1 Tim. iv. 7.
24. Tit. i. 7, 9.
25. 1 Tim. iii. 7.

III.

111. 1. 1 Tim. iv. 1.

255. Rom. i. 2955.

¹ Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. ² ἔσονται γὰρ οἱ

17. Η φίλητος 18. αναστασιν: [t] h pm την 21. Τ εις τιμην ηγιασμ. 22. μετα: [t] h add παντω 25 h δωη

ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ³ ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, ⁴ προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ⁵ ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι· καὶ τούτους ἀποτρέπου. ⁶ ἔκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, ⁷ πάντοτε μαυθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἔλθεῖν δυνάμενα. ⁸ ὃν τρόπον δὲ Ἰαυνῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ⁹ ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. ¹⁰ Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, ¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἰρύσατο ὁ κύριος. ¹² καὶ πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται. ¹³ πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. ¹⁴ σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες, ¹⁵ καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμ-

7. 1 Tim. ii. 4.

8. Exod. vii. 11, 22; 1 Tim. vi. 5.

9. 1 Tim. v. 24.

10. 1 Tim. iv. 6.

11. Acts xiii. 50; xiv. 2; xix. 22.

12. Matt. xvi. 24; John xv. 19.

14. ii. 2; i. 13; Acts xvi. 1.

ματα οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.
¹⁶ πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ¹⁷ ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

17. 1 Tim. vi. 11.

IV.

IV. 1. 1 Tim. v. 21 ; Tit. ii. 13.

¹ Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, ² κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, παρακάλεσον, ἐπιτίμησον, ἐν πύσῃ μακροθυμία καὶ διδαχῇ. ³ ἔσται γὰρ καιρὸς ὅτε τῆς ὑγαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, ⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. ⁵ σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. ⁶ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν. ⁷ τὸν καλὸν ἀγῶνα ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. ⁸ λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ

5. ii. 3.

6. Phil. ii. 17.

7. 1 Tim. vi. 12.

8. Jas. i. 12.

ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

⁹ Σπούδασον ἐλθεῖν πρὸς με ταχέως. ¹⁰ Δημᾶς ^{105. Col. iv. 14. 10.} γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλλίαν, Τίτος εἰς Δαλματίαν. ¹¹ Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ. ἐστὶν γάρ μοι εὐχρηστος εἰς διακονίαν. ¹² Τυχικὸν δὲ ἀπέστειλα εἰς Ἑφεσον. ¹³ τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. ¹⁴ Ἀλέξανδρος ὁ χαλκεὺς ^{14. 1 Tim. i. 20; Acts xix. 33; Ps. xxviii. 4.} πολλά μοι κακὰ ἐνεδείξατο. ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ. ¹⁵ ὃν καὶ σὺ φυλάσσω. λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. ¹⁶ ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον. μὴ αὐτοῖς λογισθεῖν. ¹⁷ ὁ δὲ κύριός μοι ^{17. Dan. vi. 20.} παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρύσθην ἐκ στόματος λέοντος. ¹⁸ ῥύ- ^{18. iii. 11.} σεταιί με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον. ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

¹⁹ Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν ^{19. i. 16; Acts xviii. 2 etc.} Ὀνησιφόρου οἶκον. ²⁰ Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἄσθε-

10. H³ εγκατελειπεν | γαλλίαν: T³H γαλατιαν 12. H τύ-
χικον 13. H³ απελειπον 16. H³ εγκατελειπον 20. H³
επ-λειπον

νοῦντα. ²¹ σπούδασον πρὸ χειμῶνος ἐλθεῖν.
ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λί-
νος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

²². Philem. 25;
Phil. iv. 23.

²² Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις
μεθ' ὑμῶν.

21. Η [παντες] 22. κυριος: h add ιησους | ·T sul.scr.
προς τιμοθεον β'

NOTES.

INTRODUCTORY NOTE.

FOR collateral information, the student is referred to the well-known bible dictionaries, the bible hand-books, the introductions to the study of the New Testament, to Conybeare and Howson's, and also Farrar's, *Life and Epistles of St. Paul*.

It is an important practical question whether it is better to study these works somewhat extensively before reading the New Testament, or after having read it, or as a collateral study. My own preference is very decidedly for a middle course. As in the best colleges the classic authors are studied in connection with the history, the geography, the archæology, and the literature of the period, so the New Testament may be, I think, most thoroughly studied in the same way. If the first course is adopted, and the so-called Introductions are taken up first of all, the student is liable to get little or no farther than the Introductions. If the last course is adopted, he fails to acquire much valuable information which will greatly aid him in understanding the divine word. Therefore, the middle course is very decidedly recommended. At all events, let nothing whatever cheat us out of the careful, critical, thorough, prayerful study of the word itself. Nothing should take the place of this.

In the hope of encouraging such study these brief notes have been written. They are intended as an aid to the student, and

the minister who has not had the opportunity to become thoroughly conversant with the language or has not been able to keep up a critical acquaintance with his Greek. With this end in view, many notes have been written and suggestions made that may seem to critical scholars too elementary. Such notes, as they do not occupy much space, can easily be passed over by those who do not need them.

The order — Ephesians, Colossians, Philemon — has been adopted because these three epistles are supposed to have been written about the same time and to have been sent together by the same messenger; while the epistle to the Philippians is thought to have been written a little later.

The commentaries that have been most frequently consulted and that have furnished the most aid are those of Ellicott, Alford, Meyer, and Braune (in Lange's series). Other well-known commentaries of an earlier date, and the New Testament Grammars of Winer and Buttmann, have often proved very helpful.

In the hope that these notes on some of the most important and difficult parts of the New Testament may be not less serviceable than those which have preceded them, and that earnest, critical study may be encouraged, the editor now submits them to the use of his pupils and of others who are in similar circumstances.

THEOLOGICAL SEMINARY,
MORGAN PARK, ILL.,
1885.

EXPLANATION OF ABBREVIATIONS.

Alf.	Alford.
Att.	Attic.
Beng.	Bengel.
Butt.	Buttmann (New Testament Grammar).
B. U.	Bible Union Version.
Cf.	Latin <i>confer</i> , i. e. compare.
Chrys.	Chrysostom.
Ell.	Ellicott.
Erasm.	Erasmus.
et al.	et alii, <i>and others</i> .
ff.	following.
fr.	from.
Good.	Goodwin (Greek Grammar).
Had.	Hadley “ “
H-A.	Hadley-Allen “ “
κτῆ.	καὶ τὰ ἕτερα = etc.
L. & Sc.	Liddell and Scott (Greek Lexicon).
LXX.	Septuagint.
O. V.	Old Version (of 1611).
R. V.	Revised Version (American).
st.	stead = instead of.
Theod.	Theodoret.
Theoph.	Theophylact.
Van Oost.	Van Oosterzee.
W-H.	Westcott and Hort.

It is thought the remaining abbreviations require no special explanation.

EPISTLE TO THE EPHESIANS.

GENERAL OUTLINE.

CHS. I.—III. A sublime outburst of emotion in view of the glory and blessedness of the salvation wrought by Christ. CHS. IV.—VI. Chiefly hortatory. First, an exhortation to Christian unity; and then, to avoid various immoral practices to which they had been accustomed before their conversion.

CHAP. I. Vv. 1, 2. Address. — Vv. 3–14. The blessings of the elect. THE FATHER has chosen them to be holy; has predetermined them to the adoption of sons; has bestowed grace on them in the beloved. THE SON, in the riches of His grace, has purchased for them redemption through His blood; has bestowed on them wisdom, in making them acquainted with the mystery of His will; has obtained for them, under Himself the one head, according to the purpose of the Father, an inheritance. THE SPIRIT, after they have heard and believed the word of truth, has sealed them, and has become the earnest of their inheritance. — Vv. 15–23. Thanksgiving for their faith; and a prayer that they may have the spirit of wisdom and revelation, to understand more fully the glory of Christ, and of their inheritance in Him.

NOTE. — The above scarcely indicates the contents of vv. 1–14. There is perhaps no paragraph in the Epistles of Paul, in which every clause is so freighted with meaning.

V. 1. ἀπόστολος Χρ- Ἰησοῦ. Comparing this w. δούλος Χρ- Ἰησοῦ (Rom. 1. 1), the gen. seems rather to denote the idea of *possession* than of *source*. — διὰ θελήματος θεοῦ, *through the will of God* (θελήμ-, *that which has been willed*: made definite by the limiting gen. θεοῦ. Win. p. 125). The two clauses, *an apostle of Christ Jesus, through the will of God*, call the

attention of the readers of the Epistle to the fact that the words addressed to them have divine authority. — τοῖς ἁγίοις, *to the saints*; i. e. *to those who are consecrated to God*. The word *Christian* had not yet come into general use. It occurs but three times in the N. T. — ἐν Ἐφέσῳ is bracketed by W-H. as well as by Tisch. It is strongly defended, however, as the true original reading by Meyer, Ell., et al. If the words were omitted in the original MS., the simplest explanation is that the epistle was probably intended to be read to more than one church, and that a blank space was left here to be appropriately filled when the epistle was publicly read to any given church. — ἐν Χρ-ῷ Ἰησοῦ, w. πιστοῖς (not w. ἁγίοις), *faithful in Christ Jesus*: ἐν denotes the element, the life-sphere, *abiding in*. The article is omitted before πιστοῖς, and thus this clause is united more closely to the preceding. We can hardly imitate the Greek const. in an Eng. idiom.

V. 2. Cf. Rom. i. 7, note.

V. 3. Εὐλογητός (verb. adj. fr. εὐλογέω), *blessed*; in the sense, *worthy to be praised, worthy to be blessed*: μακάριος, *blessed*; in the sense, *happy*. Sc. εἴη, optat. of wishing, *blessed be* etc. Note the emphat. position of εὐλογητός. — τοῦ κυρίου κτέ. Whether this gen. limits both πατήρ and θεός (*Blessed be the God and Father of etc.*), or only the word πατήρ (*Blessed be God and the Father of our Lord Jesus Christ*), is not certain, either grammatically or logically. That the former is not doctrinally incorrect may be seen from verse 17. Ell., Meyer, et al. prefer the latter construction. For a similar point, cf. Gal. i. 4, note on ἡμῶν. — ὁ εὐλογήσας ἡμᾶς, *who blessed us*. How He blessed us (made us praiseworthy) is explained by ἐν . . . ἐν . . . ἐν. *His blessings to us* are substantial benefits; *our blessing* in relation to *Him* consists in praise: ἡμᾶς, *us*, i. e. Paul and those whom he addressed; including also the idea of all believers. Note the repetition εὐλογητός . . . εὐλογήσας . . . εὐλογία (*blessing*, i. e. the possession of that which makes us worthy of commendation). — ἐν τοῖς ἐπ-, *in the heavenly (places)*: “the region and sphere where our true home is (Phil. 3. 20); where our hope is laid up (Col. 1. 5); and whence the blessings of the Spirit truly come (Heb. 6. 4).” Ell. So also Alf., Meyer. Though the expression has been variously understood, this meaning seems most natural. — ἐν Χριστῷ (emphat. posit.), *in Christ*. All is summed up in Him. Cf. vv. 10, 11. This is the leading thought of the Epistle. The three clauses w. εὐλογήσας (ἐν . . . ἐν . . . ἐν) denote, in what respect, in what place, in what person.

V. 4. Confirmation and further explanation of εὐλογήσας κτέ. — καθώς, *even as*, denotes here both manner and cause. — ἐξελέξατο (ἐκ-λέγω) ἡμᾶς, *chose us out for Himself* (from the mass of mankind). Cf. ἐκλεκτός, *elect, chosen*: ἐκλογή, *election, choice*. — ἐν αὐτῷ, *in him*, i. e. in Christ, the

sphere in which the action of the verb was accomplished. — *πρὸ κατ-
κόσ-*, *before the foundation of the world*. Article omitted in Greek. Win.
p. 137. The two clauses answer the questions, how, and when, God chose
us out for Himself. — *εἶναι κτέ.*, the purpose: *that we should be holy*
(i. e. *consecrated* to Him: same word rendered *saints* in verse 1) *and with-
out blame* (or *without blemish*); the two adjs. express the positive and the
negative characteristic. Cf. Eph. 5. 27. — *κατενώπιον αὐτοῦ*, *before Him*,
i. e. in the sight of God; *judice deo*; not simply to human view. — *ἐν
ἀγάπῃ* may be joined with what precedes, either w. *ἐξελέξατο*, or w. *ἀγίους
καὶ ἀμώμους* (so W-H., Alf., Vulg., Coptic, Erasm., Luther, Calvin, Beza,
et al.); or w. what follows (so Tisch., Meyer, Ell., Braune; the *Peshito*,
Chrys., Theod., August., Jerome, Bengel, De Wette, Olsh., Lach., and
many others). Standing, as it does, midway between two most important
statements, is it necessary to limit its force entirely, either to what pre-
cedes, or to what follows? May not the thought, *in love*, i. e. God's love,
extend over both? If, however, we must choose between the two views
above presented, the latter (connecting *ἐν ἀγάπῃ* w. *προορίσας*) seems to
us the most natural and forcible.

V. 5. *ἐν ἀγάπῃ προορίσας ἡμᾶς*, *having in love pre-determined us*: *προ-
ορίσας*, fr. *πρό*, *before*, and *ορίζω*, *to determine*; *ὅρος*, *a boundary*, Lat. *termi-
nus*. This seems the most literal and exact rendering: "*foreordain*" (fr.
Lat. *ordo*, *a row*) means primarily, *to set in a row*, *to set in order*: "*predes-
tine*," akin to the word *destiny*, makes on the mind an impression which
does not belong to *προορίζω*. Whether *προορίσας*, *having pre-determined*,
denotes something antecedent to *ἐξελέξατο*, *chose out for himself*, is a
question not answered here; as the aor. particip. may denote "a simple
occurrence without regard to time," Good. Gram. § 204, Note 2; or "a
simultaneous action," Win. p. 342. Cf. *γνωρίσας*, verse 9. Ell. views the
action of *προορίσας* as antecedent to, Meyer as synchronous with, that of
ἐξελέξατο. The Greek particip. certainly does not settle the point, and it
is not important to us that it should be settled. It is better to fix our
minds on the great, all-important fact stated in the entire sentence. — *εἰς
υἱοθεσίαν*, an end in view, *for adoption as sons*. — *διὰ Ἰ-Χρ.*, *through Jesus
Christ*, tells how this is accomplished. No other plan has been devised,
or is needed. — *εἰς αὐτόν* (defines more exactly and emphasizes *εἰς υἱο-
θεσίαν*), *for himself*: *εἰς* denotes not merely the idea of approach, but that
of entrance into, "inward union" (cf. Ell. *in loco*: also Ell.'s note on *εἰς
Χριστόν*, Gal. 3. 27). The three clauses (*εἰς . . . διὰ . . . εἰς . . .*) are closely
united in idea. — *κατὰ* (the rule, or measure) *τὴν εὐδοκίαν κτέ.*, *according
to the good-pleasure of His will (that which has been willed by Him)*. It is
not necessary to try to define more exactly, as many do, the meaning of
εὐδοκίαν here, or to attach to it any other idea than that which ordinarily
belongs to it (and also to *εὐδοκέω*) in the N. Test.

V. 6. εἰς ἔπαινον κτέ. (the primary, the great end, finis primarius. Cf. Phil. 1. 11), *for the praise of (the) glory of His grace*: δόξης made definite by the limiting gen. Win. p. 125. — ἧς (attracted from the acc., cognate acc. w. ἐχαρίτωσεν, to the case of the anteced. χάριτος) κτέ., *which He graciously bestowed on us*. — ἐν τῷ ἡγαπημένῳ (ἀγαπᾶω), *in the beloved*: the sphere in which all this is accomplished. "ἐν is not here interchangeable w. διὰ, or equivalent to *propter*, but retains its full primary meaning." Ell.

V. 7. ἐν ᾧ ἔχομεν, *in whom* (and only *in whom*) *we have* (not *we shall have*, nor *we have had*, but *we have*, *are having*). — τὴν ἀπολύτρωσιν, *our redemption*, R. V.; *the redemption*, the long promised and now known and realized redemption. Ell., Alf., Lange, B. U.; *die Loskaufung*, Meyer. — διὰ τοῦ αἵματος αὐτοῦ (defines more particularly ἐν ᾧ) *through his blood*. Paul does not say, through his perfect and beautiful life as an example, nor through his divine teaching, though he spake as never man spake; but *through his blood*, without which there could be no ἄφεσις. Cf. Heb. 9. 22. — τὴν ἄφεσιν τῶν παρ-: in explanatory appos. w. τὴν ἀπολύτρωσιν: *the forgiveness (the remission, the putting away) of our transgressions* (Alf., Ell.); *trespasses* (R. V., B. U.). Cf. the use of παράπτωμα in Rom. 4. 25, 5. 15, ff. — κατὰ τὸ πλοῦτος κτέ., w. ἔχομεν, *we have . . . according to the riches (the wealth) of his grace*. (Note the later form τὸ πλοῦτος, st. Att. τὸν πλοῦτον.) If our redemption is proportionate to the riches of his grace, it will certainly be complete.

V. 8. ἧς, attracted fr. the acc. to the case of its antecedent χάριτος; obj of ἐπερίσσευσεν (trans. here; fr. περισσεύω, *to make περισσός, abundant, over and above*); *which he made to abound*. Some view the verb as intrans., and ἧς as attracted fr. the dat.: but this const. is less probable. — εἰς ἡμᾶς, *towards us*; or more exactly, (entering) *into us*. His grace is not something simply towards us, or surrounding us, but that which enters within our hearts. Cf. Lange. — ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ. Do these words belong w. what precedes or w. what follows? The former connection seems more natural and is generally preferred. So R. V., B. U., Meyer, Ell., et al. Again, the question arises, are these words spoken of God, or of us? The latter seems to be the correct view. So Meyer, Ell., et al.: *in all wisdom* (that wisdom which pertains to our eternal welfare, — the only wisdom worthy of the name) *and prudence, or intelligence* (Ell.): φρόνησις, fr. φρονέω, is the act of using the mind, the application or exercise of σοφία (the generic word for wisdom). The thought of the verse, with the above explanation, is this: *which (grace entering) into us he made to abound in all wisdom and prudence*.

V. 9. γνωρίσας (γνωρίζω) ἡμῖν: *having made known to us* etc. This was the great exhibition of his grace — explanatory of v. 8. The particip. here, as in verse 5 (προορίσας), seems to denote an act synchronous with that of the verb. — τὸ μυστήριον τοῦ θεοῦ αὐτοῦ, *the mystery* (that which

had been hidden from the world) *of his will, respecting his will* (obj. gen.). — *κατὰ τὴν εὐδοκίαν αὐτοῦ*: w. *γνωρίσας*. Cf. verse 5, where also it is connected w. the particip. preceding it. — *ἣν προέθετο ἐν αὐτῷ* (*ἐν αὐτῷ*, Meyer, Ell., Alf., et al.), *which he purposed (set forth) in himself*; or, *which he purposed in him* (in Christ). This latter interpretation, referring αὐτῷ to Christ, certainly seems forcible. So it was understood by Chrys. and many ancient scholars; also by Luther, Calv., Bengel, and others in modern times. The R. V. seems to favor this view.

V. 10. *εἰς κτέ.*, *looking into, with a view to, was Gott im Auge hat* (Meyer). — *οἰκονομίαν*, *a setting in order, dispensation, an orderly unfolding*. The clause may be rendered, *with a view to the orderly unfolding of the fulness of the times*. — *ἀνακεφαλαιώσασθαι*: infin. denoting purpose; explanatory (epexegetical) of the preceding clause: *to sum up (for himself)* etc. In this, the *οἰκονομία κτέ.* would consist. This grammatical explanation is simpler than to make the infin. depend on *προέθετο*. — *τὰ πάντα . . . τῆς γῆς*: *all things in Christ, the things in (or upon) the heavens, and the things upon the earth*. What does this statement mean? There is danger, on the one hand, of making it mean more than the words properly signify; on the other hand, of improperly restricting the meaning; so that the most various and forced constructions have been put upon it. "Any reference to the redemption or restoration of those spirits for whom our Lord himself said *τὸ πῦρ τὸ αἰώνιον* (Matt. 25. 41) was prepared, must be pronounced fundamentally impossible." Ell. The words, strictly interpreted, do not signify any such idea. They assert the ultimate dominion, the headship, of our Lord. Even wicked spirits acknowledge and dread his power and authority. Under this power, this headship, we who have believed occupy a very different place from them, as the apostle now goes on to show. — *ἐν αὐτῷ*, expressed for perspicuity and emphasis.

V. 11. *ἐν ᾧ καὶ ἐκληρώθημεν* (*κληρώω*, fr. *κληῆρος*, *a lot, a heritage, an inheritance*). This may be rendered, *in whom also we were made a heritage* (i. e. a heritage of God); or, *in whom we were even admitted to an inheritance, were made partakers of the Messianic inheritance*. The former, R. V., Ell., et al.; the latter, Meyer et al. The latter seems to me better suited to the connection. — *προορισθέντες* (pass. particip. fr. *προορίζω*. Cf. *προορίσας*, verse 5, note): *having been predetermined*. — *κατὰ πρόθεσιν* (cf. *προέθετο*, verse 9) *κτέ.*, *according to a purpose (or the purpose) of him who works* etc. — *κατὰ τὴν βουλὴν τοῦ θεοῦ αὐτοῦ*, *according to the counsel (the plan, design) of his will (that which has been willed)*.

V. 12. *εἰς τὸ εἶναι ἡμᾶς κτέ.* (the end in view, in connection with the combined idea *ἐκληρώθημεν προορισθέντες*): *to the end that we (should) be* etc. Observe that *ἡμᾶς*, which up to this point has denoted believers, both Jews and Gentiles, is here contrasted w. *ὑμεῖς*, verse 13, and thus denotes the Jewish Christians — *εἰς ἔπαινον κτέ.*, *for the praise* etc., the end in

view. — τοὺς προηλπικότας (πρό, ἐλπίζω) κτέ., w. ἡμᾶς: *those who have before hoped* etc. The prep. πρό seems to point to the predictions of the Messiah in the O. T., and to the hopes which the Jews had before the coming of Christ. So Meyer.

V. 13. ἐν ᾧ καὶ ὑμεῖς, *in whom ye also* (ye, i. e. converts from the Gentiles). — τὸ εὐαγγέλιον κτέ., descriptive of τὸν λόγον τῆς ἀλ., *the word of truth, the gospel of your salvation*. The gospel was then, and is still, *the word of truth par excellence*. — ἐν ᾧ, repeated for emphasis and perspicuity. — καὶ πιστεύσαντες, a particular added to ἀκούσαντες: *in whom having believed (having exercised faith) also*. — ἐσφραγίσθητε (σφραγίζω), *ye were sealed*, and thus confirmed as heirs of the Messianic kingdom. — τῷ πνεύματι κτέ., *with the Holy Spirit of promise*. The gen. denotes the idea, belonging to; τῷ ἁγίῳ is added for solemn emphasis; thus, *with the Spirit belonging to the promise* (in fulfilment of the promise) *the Holy (Spirit)*.

V. 14. ὅς: relat. pron. agreeing w. the pred. ἀρραβών (Win. p. 166), *who is an earnest of our inheritance*. An earnest was a first instalment paid in advance as a pledge; a security for the payment of the whole sum. — εἰς ἀπολύτρωσιν κτέ., *for the redemption*, (directing the mind into) *the redemption, of the purchased possession* (Ell.); *the full redemption of His purchased possession* (Alf.). — εἰς ἔπαινον . . . αὐτοῦ: *for the praise of His glory*. The former clause expresses the end in view with respect to man; the latter, with respect to God. — αὐτοῦ refers to the Father, and is connected by Meyer with both clauses (τῆς περιποιήσεως and τῆς δόξης).

V. 15. Διὰ τοῦτο: *On this account*, referring to what precedes, particularly to vv. 13 and 14. — καὶ γώ (= καὶ ἐγώ), *I also*; i. e. Paul as well as those whom he is addressing. — ἀκούσας, *having heard*, etc. naturally refers to the tidings which he had received since he last saw them. — τὴν καθ' ὑμᾶς πίστιν: a form of expression not occurring elsewhere in Paul's epistles, but found in Acts 17. 28, 18. 15, 26. 3, and often in the later Greek writers: *the faith which is among you, your faith*. — ἐν τῷ . . . Ἰησοῦ, in close connection w. πίστιν. Note the omission of the article after πίστιν. — καὶ τὴν ἀγάπην τὴν εἰς κτέ.: *and your love which (ye have) towards* etc.: article repeated, thus making the two thoughts, love and the objects of love, more distinct. W-H. omit ἀγάπην τὴν, and Alf. includes them in brackets. The clause would then read, *having heard of the faith in the Lord Jesus (which is) among you, or in you, and which (ye show) towards all the saints*.

V. 16. οὐ . . . εὐχαριστῶν (agrees w. καὶ γώ, v. 15): *I do not cease* etc. Meyer speaks of this as a popular hyperbole. Perhaps so; yet the state of heart (which is more than any form of words) implied in εὐχαριστῶν may be unceasing. — ὑπὲρ ὑμῶν, *for you, concerning you*. Cf. Rom. 1. 8, note. — μνηλεῖαν ποιούμενος: *making mention* (of you), or *making* (to my-

self) a remembrance (of you). It does not necessarily imply any form of words, but simply the idea of remembrance. Cf. Phil. 1. 3, 1 Th. 3. 6, 2 Tim. 1. 3. — ἐπὶ w. the gen., in the time of, or simply, in. The whole expression corresponds to that which is now often used, *remembering you in my prayers*; and this state of mind and heart may be unceasing.

V. 17. Ἰνα κτέ., closely connected w. προσεύχων, *prayers, that* etc. — ὁ θεὸς κτέ., *the God of our Lord Jesus Christ*. Cf. verse 3. Christ himself also uses the expression θεός μου, John 20. 17. Cf. Matt. 27. 46. — τῆς δόξης, descriptive gen., or gen. as a periphrasis for an adj. Butt. p. 161. — δῶη. optat. = Att. δοίη. Lach. has δῶη (iota subscript under η) = Att. δῶ. W-H. give both readings. The optat. after Ἰνα is very rare in the N. T. If adopted here, it seems to be in keeping with the idea of a wish contained in προσεύχων. See Winer, p. 290; Butt. pp. 215, 233. — πνεῦμα σοφίας κτέ., *a spirit of wisdom and revelation*, R. V.; or *the Spirit (the Holy Spirit) of wisdom and revelation*. Meyer, Ell., Braune. The latter, in connection with the thought of giving (δῶη), seems more natural: the Holy Spirit who imparts wisdom and reveals truth. (Article omitted, as with a proper name.) — ἐν ἐπιγνώσει αὐτοῦ, in the (distinct, definite) *knowledge of Him*, i. e. of the Father. So Ell., Alf., Meyer, et al. Yet Calvin, Beza, et al. refer αὐτοῦ to Christ. ἐν denotes here, as often, "the sphere or element in which the action takes place" (Ell.).

V. 18. πεφωτισμένους (φωτίζω) τοὺς ὀφθαλμοὺς κτέ. Is this clause the object of δῶη, or acc. abs., or does the particip. by a change of const. (occurring in classic Greek) refer to ὑμῖν, while τοὺς ὀφ- becomes acc. of specification? All three constructions have been advocated. The last is now generally preferred; thus, *may give to you* etc., *being enlightened in the eyes of your heart*; or freely rendered, as in R. V., *may give to you* etc., *having the eyes of your heart enlightened*. — εἰς τὸ εἰδέναι ὑμᾶς: *to the end that ye may know*; closely joined in thought with πεφωτισμένους κτέ. — τίς (fem. agreeing w. ἡ ἐλπίς, the direct interrog. pron. in an indirect question. Often so in classic Greek) ἐστὶν ἡ ἐλπίς κτέ., *what is the hope of his calling*; i. e. *what is involved, how much is implied in the divine invitation* (τῆς κλήσεως, gen. of cause). Note the three points in Christian experience here presented (verses 15, 18): *faith, love, hope*. — The next clause presents the object of hope; τίς ὁ πλοῦτος κτέ., *what the wealth of the glory of his inheritance*: αὐτοῦ, as above, refers more naturally to God the Father, and may be viewed as objective or subjective gen.; the inheritance belonging to him, or the inheritance which he gives. The latter idea is made prominent by the context. — ἐν τοῖς ἀγίοις (masc.) denotes the sphere, or the location, of the divine inheritance. There is no glorious inheritance for men beyond this.

V. 19. A continuation of the same construction. The apostle labors to give expression to his ecstatic emotions. After indicating that which

is hoped for, the power which is to accomplish this is naturally referred to. — *καὶ τί τὸ . . . μέγεθος κτέ.*, and what (is) the surpassing magnitude of his power toward us who have faith. — *κατὰ τὴν ἐνέργειαν κτέ.* indicates the measure of this power: according to the working of the strength of his might etc. Note the extraordinary accumulation of words denoting power and activity, — *δυνάμειος . . . ἐνέργειαν . . . κράτους . . . ἰσχύος*. It seems less natural to connect this clause logically w. *πιστεύοντας*.

V. 20. *ἦν* (sc. *ἐνέργειαν*) *ἐνήργηκεν* (perf. fr. *ἐνεργέω*), which he has wrought. Ell. et al. read here *ἐνήργησεν*, which he wrought etc. — *ἐγείρας . . . καθίσας*: participles denoting manner or means: action simultaneous with that of the verb (Winer, p. 342), *in raising him . . . in making him to sit*. Meyer, Ell., et al. read *ἐκάθισεν*, and he made him to sit. — *ἐν δεξιᾷ αὐτοῦ*, the place of honor. The usual form of expression in the gospels is *ἐκ δεξιῶν*. — *ἐν τοῖς ἑπ-*: cf. verse 3, note.

V. 21. *ὑπεράνω πάσης ἀρχῆς κτέ.*, *up above* (or *far above*) *every sovereignty, and authority, and power, and dominion*: — a series of words nearly synonymous for the sake of emphasis. — *ἐν τῷ αἰῶνι τούτῳ . . . ἐν τῷ μέλλοντι* (sc. *αἰῶνι*): *in this world (age, era) . . . in that to come*. *ὁ αἰὼν οὗτος* in the N. T. is the period in this world's history up to the *παρουσία*; *ὁ αἰὼν μέλλων* is the period beginning with the *παρουσία* and extending onwards.

V. 22. The former verse presents the exaltation of Christ as the highest conceivable; this verse, his unlimited and absolute sovereignty. — *καὶ πάντα ὑπέταξεν* (*ὑπο-τάσσω*) *κτέ.*, and he put all things in subjection (lit. *he arranged all things under*) *under his feet*: — more expressive than if he had said *under him*. Note the repetition of the thought in *ὑπ-* *ὑπό*. The emphatic word is *πάντα* (as above *πάσης* and *παντός*), *all things*, i. e. all created things. — *καὶ αὐτὸν ἔδωκεν*, and gave him. Observe, it is not *ἔθηκεν*, or *ἔστησεν*, *placed*, or *appointed*; but *ἔδωκεν*, *gave*. Christ in his exalted position was a divine gift to the church. — *κεφαλὴν*, appos. w. *αὐτόν*, (as) *head*, or (to be) *head*. — *ὑπὲρ πάντα* (in the same emphatic and comprehensive sense as just above), *over*, or *beyond*, *all things*: *τῇ ἐκκλησίᾳ* (dat. comm.), *to*, or *for*, *the church* (in the collective sense).

V. 23. The figure, naturally suggested by *κεφαλὴν*, is carried out; and the relation of the church to the head presented. — *ἣτις*, *ut quae* (Meyer, Kühner), *quae quidem* (Ell.), *so that it (is)*, or *which indeed (is)*. — *τὸ σῶμα αὐτοῦ*. The same figure is found often elsewhere. Cf. 2. 16, 4. vv. 4, 12, 16, 5. vv. 23, 30. — *τὸ πλήρωμα* (fr. *πληρῶω* denoting result. Good. § 129, 4; Had. 461), *that which has been made full of him who fills all in all*. The church, the body of Christ, is "that which is filled up by Christ" (Eadie, Ell.); "*das erfüllte Christi*, d. h. *dasjenige, was von ihm erfüllt ist*" (Meyer). The last expression, *τοῦ . . . πληρουμένου*, is understood, therefore, to refer to Christ, not to the Father. The participle is best

viewed as mid. and ἐν πᾶσιν as the sphere in which the action takes place: lit. *of the one who in all things fills (for himself) all things*; or, more briefly, *of him who fills all in all*: τὰ πάντα like τὰ πάντα, verse 10. The sublimity of this conception, in fact of all the conceptions in this chapter, can be felt only by those who have been taught by the Holy Spirit.

CHAP. II. Vv. 1-10. You also, who were dead, he hath made alive with Christ, through grace. — Vv. 11-22. The Gentiles, not less than the Jews, sharers in this salvation through Christ.

V. 1. Καὶ ὑμᾶς, *And you*, or, *You also*, addressed particularly to the readers of the epistle; making to them an application of what has just been said. The structure of the sentence, through the rush of thoughts in the mind of the writer, is broken; and the verb governing ὑμᾶς is first expressed in verse 5. — ὄντας νεκρούς, *being dead*, or more freely rendered, *when ye were dead*; the particip. ὄντας being present with respect to the leading verb συνεζωοποίησεν. That the readers would understand this of spiritual death can scarcely be doubted, and is made still plainer by the datives of manner or means directly following: *by, or, through, your trespasses and sins*. παράπτωμα (*a fall aside*, fr. παρα-πίπτω) denotes properly some overt act; ἁμαρτία, the generic word, denotes a state of mind and heart as well as an act; an omission as well as a commission.

V. 2. ἐν αἷς, *in which*: ἐν denotes here, as often, the sphere in which the action takes place. Cf. ἐν πᾶσιν, I. 23. — ποτέ, *once*; with a verb of past tense, as here, *formerly*. — περιπατήσατε (περι-πατέω), *ye walked about, ye lived*. — κατὰ τὸν αἰῶνα κτέ., an expression difficult to render exactly. For the meaning of αἰών, cf. I. 21, note. It suggests the idea of the present moral condition of the world. Cf. Rom. 12. 2, 2 Cor. 4. 4. ὁ κόσμος means *the world*, primarily with reference to physical arrangement and order. According to the course (the present era) of this world means, therefore, according to the present spirit, the present tendency, of this world. — κατὰ τὸν ἄρχοντα κτέ., *according to the prince (or the ruler) of the power (or the authority) of the air*. The thought seems to be that the air which encompasses this physical world (κόσμος) during this present era (αἰών) is pervaded with evil; that the prince of evil has his authority (ἐξουσία), or his empire, in the air: κατὰ, *according to*, i. e. *in obedience to*, the laws and requirements of this ruler: τοῦ ἀέρος, *of the air*, or *in the air*. Note the dif. bet. ἀήρ, *the lower atmosphere*, and αἰθήρ, *the higher and purer air*. — τοῦ πνεύματος κτέ. It seems simplest in grammatical const. and in idea to make this depend, like ἐξουσίας, on ἄρχοντα: according to the ruler of the authority in the air (the ruler) of the spirit that now works (is now active) in the sons of disobedience. This const. is pre-

ferred by Winer, Meyer, Ell., et al. Note the expression, *sons of disobedience*, "a disobedience to which they belong as children to a parent." Ell. See Winer, § 34, 3, b, Note 2.

V. 3. ἐν οἷς (cf. ἐν αἷς, verse 2), *among whom*, i. e. the sons of disobedience. — καὶ ἡμεῖς πάντες, *we also all* etc.; the Jews, not less than the Gentiles described in verses 1, 2. — ἀνεστράφημεν (ἀναστρέφω) κτέ., *were turned to and fro; lived*. — ἐν ταῖς ἐπιθυμίαις κτέ., a more definite description of the life among the sons of disobedience; and this is pictured still further in ποιοῦντες τὰ θελ- κτέ., *doing the things willed, the desires, of the flesh and of the thoughts* (those things passing through the mind: διανοιῶν, fr. διάνοια, and that fr. διὰ and νοῦς). — καὶ ἡμεθα (Att. ἤμεν) . . . ὀργῆς, *and were children by nature of anger*. Distinguishing bet. θυμός and ὀργή, the former is perhaps best rendered *wrath*, and the latter *anger*. The question has been much discussed whether this verse means, we were by birth, or at our birth, by descent, children of anger; whether, in other words, we find here the doctrine of "original sin." The majority of expositors and theologians decidedly favor the affirmative of this question. Meyer, however, argues at length against this interpretation; and understands φύσει, not of the nature with which we are born (as though we had here γενέσει); but rather, of the nature which we acquire *by growth* after our birth. On the meaning of φύσις, as denoting *growth*, see L. & Sc. Cf. also φύω, Luke 8. 6, 8, Heb. 12. 15. Whichever view is correct, it should be noted that φύσει is not emphatic in position; so that the thought was not prominent in the mind of the writer. If he had said φύσει ἡμεθα κτέ., then φύσει would have been emphatic; and the statement would, have been, *by nature we were* etc. As the sentence now stands, the emphatic words are ἡμεθα and ὀργῆς, *we were, we used to be* (before we were in Christ Jesus) *children by nature of anger*. Whose anger is here meant cannot be doubtful. — ὡς καὶ οἱ λοιποί, *as the rest (of men) also*, in distinction fr. ἡμεῖς above.

V. 4. The sentence begun in verse 1 is here resumed by the adversative conj. δέ, because this verse stands in opposition to the relative sentences in verses 2, 3. The const. is, ὁ δὲ θεὸς . . . ἡμᾶς . . . συνεζωοποίησεν τῷ Χρ. — πλούσιος ὢν ἐν ἐλέει, *being rich in mercy, da er reich ist an Erbarmen* (Meyer), *since he is rich in mercy*. — διὰ w. acc. *on account of, because of*. Vulg. *propter* etc. ἔλεος, *mercy*: ἀγάπη, *love*: "the relation of species to genus." Meyer. — ἦν w. ἡγάπησεν, acc. of cognate meaning.

V. 5. καὶ ὄντας ἡμᾶς, *even when we were*: particip. present with respect to the principal verb. — συνεζωοποίησεν (συ-ζωο-ποιέω) τῷ Χρ., *made us alive with Christ*. The verb may be spoken either of spiritual or of physical life. Some have limited the thought here to the former; some to the latter of these two ideas. Perhaps Alf. is right in understanding

both. "Our *spiritual life* is the primary subject of the Apostle's thought; but this includes in itself our share in the resurrection and exaltation (ver. 6) of Christ." (Alf.) If we view the verb as referring specially to the resurrection of Christ, then the certainty of our own resurrection is assured by that of Christ; but the certainty of our spiritual resurrection is also assured equally by that event. — **χάριτί ἐστε σεσωμένοι** (σώζω), *by grace* (emphat. posit.) *have ye been, and are, saved* (pf.), *made partakers of salvation*; the fact, and the means by which it has been accomplished, are here unequivocally affirmed.

Vv. 6, 7. **καὶ συνήγειρεν** (σύν, ἐγείρω) **καὶ συνεκάθισεν** (σύν, καθίζω), *and raised us up with him and made us sit with him*. In like manner, as his resurrection was an assurance of our own resurrection, both physical and spiritual, so his glorious exaltation was the assurance of that which awaits us. — **ἐν τοῖς ἐπ- ἐν Χρ- Ἰησοῦ**. Cf. I. 3, notes. — **ἵνα ἐνδελεχται κτέ.**, the object in view in all that is affirmed, vv. 5, 6, *that he might show in the ages that are coming the surpassing wealth of his grace*. — **ἐν χρησ- . . . ἡμᾶς**: the manner in which this grace appears. — **ἐν Χρ- Ἰησοῦ** (emphat. posit.): the sphere in which this exhibition of grace has been made. Note the emphatic repetition of the loved name, verses 5, 6, 7, 10, **τῷ Χριστῷ . . . ἐν Χριστῷ Ἰησοῦ . . . ἐν Χριστῷ Ἰησοῦ . . . ἐν Χριστῷ Ἰησοῦ**.

Vv. 8, 9. Confirmation of the words just used, *the surpassing wealth of his grace*, by a recurrence to the parenthetical clause in verse 5, and a fuller expression. — **τῇ χάριτι** (emphat. posit.), dat. of cause; *causa efficiens* (Meyer). — **διὰ πίστεως**, *through faith, causa apprehendens* (Meyer). — **καὶ τοῦτο**, *and this*, the fact just stated. — **οὐκ ἐξ ὑμῶν**, sc. **ἐστίν**, (*is*) *not of* (lit. *out of*) *yourselves*. — **θεοῦ τὸ δῶρον**, sc. **ἐστίν**. Note the emphatic brevity of the Greek: *and this not of yourselves, the gift of God; not of works, that no man may glory*. I often heard in my childhood an elderly lady in New England (my own grandmother) repeat verses 8 and 9 as a text from which she had heard "the good Mr. Whitefield" preach (She pronounced the word Whitefield.)

V. 10. Confirmation of **οὐκ ἐξ ἔργων**. — **αὐτοῦ** (emphat.) . . . **ποίημα** (*a thing made*, fr. **ποιέω**), *for we are his workmanship* (*handiwork*, Ell.); referring to the new spiritual creation of the believer in Christ. — **κτισθέντες** (**κτίζω**) . . . **ἐπὶ κτέ.**, *having been created* (at the new birth) *for etc.* — **οἷς** (attracted to the case of the anteced. **ἔργοις**, direct obj. of **προητοίμασεν**, fr. **προ-ετοιμάζω**) . . . **θεός**, *which God prepared beforehand*. What does this mean? The note of Ell. (citing from a sermon of Beveridge) gives a satisfactory answer: "God, *before* we were created in Christ, *made ready* for us; prearranged, prepared a sphere of moral action, or (to use the simile of Chrys.) a road, with the intent *that we should walk in it*, and not leave it: this sphere, this road, was **ἔργα ἀγαθά**." — **ἵνα**, purpose: *that*

we may walk in them (i. e. good works). Note how often Paul speaks of works, good works, not indeed as a ground of justification, but as the outgrowth of a vital Christian faith, or as the sphere in which the Christian walks. The *ἔργα* of the Christian, here mentioned, on which James also dwells with so much emphasis, are very different from the *ἔργα νόμου*, *works of law*, and the *ἔργα* in verse 9. The active life of Paul is one of the best illustrations of his meaning.

V. 11. Διό (Διὰ δ), *Wherefore*, i. e. "because we have become partakers of so great and undeserved benefits, verses 4-10" (Meyer). "Not in exclusive reference to verses 4-10, but rather to the declaratory portion of the foregoing paragraph, verses 1-7." (Ell.). — *μνημονεύετε* (pres. imperat.), *bear in mind, keep in mind habitually* as a motive to gratitude. — *ὅτι ποτέ ὑμεῖς κτέ.* (sentence unfinished in this verse; const. resumed in verse 12, *ὅτι ἦτε κτέ.*), *that once you, Gentiles in the flesh: τὰ before ἔθνη*, generic article, may be omitted in rendering; *τὰ* not repeated before *ἐν σαρκί*, the two clauses being closely united: *σαρκί* here in the primary, physical sense, the reference being to circumcision, "the corporeal mark" (Ell.); yet this almost necessarily suggests the derived, spiritual sense *unregenerate* (so Theoph., Ambros., Grot., Peile, et al.): article often omitted w. *σαρκί*, Win. § 19, Butt. § 124; yet the English idiom requires us to express the article. — *οἱ λεγ-* (appos. w. *τὰ ἐθ- ἐν σαρ*), *those who are called uncircumcision*: a contemptuous expression. — *ὑπὸ . . . περιτομῆς*. gen. of agent or doer, *by that which is called circumcision*: *ἀκροβυστία* and *περιτομή*, names denoting the two classes of persons. — *ἐν σαρκὶ χειροποιήτου* (adj. of two endings, qualifies *περιτομῆς*), *in the flesh, made by hand*, — only that and nothing more! no change of heart! all external!

V. 12. *ὅτι ἦτε*: const., begun in verse 11, here resumed: *τῷ καιρῷ ἐκείνῳ* corresponds to *ποτέ* above: *that you were at that time separate* (*χωρὶς*) *from Christ*. — *ἀπηλλοτριωμένοι* (*ἀπ-αλλοτριόω*, fr. *ἀλλότριος*, of or belonging to another, Lat. *alienus*) *τῆς πολιτείας κτέ.*, *alienated from, estranged from, the commonwealth, or the citizenship, of Israel*. *πολιτεία* occurs in N. T. only here and in Acts 22. 28, where it is rendered *citizenship*, R. V. — *καὶ ξένοι κτέ.*, *and strangers, foreigners, in respect to the covenants of the promise* (objective gen., or "gen. of the point of view." Ell.) or *strangers from etc.* (gen. of departure from, gen. of privation): *the covenants of the promise*, that of the Messiah, made with Abraham and subsequently renewed with the other patriarchs; also with Moses. — *ἐλπίδα* (emphat. posit.) *μὴ ἔχοντες κτέ.*, *not having any hope* (i. e. *hope* with respect to a future life) *and without God in the world*. Truly a most tragic picture!

V. 13. *νυνὶ δέ*, in contrast w. *τῷ καιρῷ ἐκείνῳ*. — *ἐν Χρ- Ἰησοῦ*, in contrast w. *χωρὶς Χριστοῦ*, *But now in Christ Jesus*. — *ὑμεῖς . . . ἐγενήθητε ἐγγύς*, *you, who once were far off, have been brought* (lit. *became*) *near*.

The writer is not content with having said in the beginning of the sentence ἐν Χριστῷ Ἰησοῦ, he now adds the emphatic and more definite expression ἐν τῷ αἵματι τοῦ Χριστοῦ, *in the blood of Christ*. He does not say, by the teaching of Christ, or by the beautiful life of Christ; but, *in the blood of Christ!* ἐν w. the dat. denotes here, as often, the element, or the sphere, in which an action takes place. In ch. 1. 7, we have another form of expression, ἐν ᾧ . . . διὰ τοῦ αἵματος αὐτοῦ, *in whom . . . through his blood*.

V. 14. Confirmation and explanation of verse 13. — αὐτὸς γάρ, *For he himself* (Lat. *ipse*), *he alone*. — ἡ εἰρήνη ἡμῶν, *our peace*; peace in the widest sense; not only, as the connection indicates, peace between Jew and Gentile, but also, as the writer goes on presently to show (verses 15-18), peace between both parties and God. — ὁ ποιήσας, *who made*, or as the particip. often has a causal force, *since he made*. — τὰ ἀμφοτέρα ἐν, *both parties* (Jew and Gentile) *one, united* (*unum*). — καὶ . . . λύσας, *and broke down* (*loosed so that it fell down*) *the middle wall* (fr. μέσος and τοῖχος, *wall of a house*, Lat. *paries*) *of partition*: τοῦ φραγμοῦ, gen. of apposition; *the middle wall which served as a partition*, which separated the one from the other, the Jew from the Gentile.

V. 15. τὴν ἐχθραν may be viewed as in appos. w. τὸ μεσότοιχον τοῦ φρ., and the obj. of λύσας (so Meyer, Alf., Ell., Hodge, Riddle, et al.); or as the obj. of καταργήσας (so R. V., Bib. Union, et al.). Again, a comma may be placed after ἐχθραν and none after αὐτοῦ (so Tisch.), or a comma may stand after both words (so Alf., Ell., et al.), or the comma may be removed after ἐχθραν (so W-H.). With all these various pointings, the sentence is grammatical, and the general sense is not materially affected. With the pointing of Tisch., the verse reads, *the enmity* (appos. w. what goes before), *having in his flesh abolished the law of commandments* (*contained*) *in ordinances*; that etc. With the pointing of W-H., the sentence would read as in the R. V. — τὴν ἐχθρ-, *the hatred*, i. e. primarily betw. Jew and Gentile; but this was also, as appears from the context, closely connected with alienation from God. Cf. note on εἰρήνη above. — ἐν τῇ σαρκὶ αὐτοῦ, *in his flesh*. For a fuller expression of the idea, cf. Col. 1. 22. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, *in the body of his flesh through death*. — τὸν νόμον . . . δόγμασιν, *the law* (generic and collective) *of commandments* (the specifications in the law) *embodied in decrees*. "The gen. τῶν ἐντολῶν denotes *the contents* of the law, and ἐν δόγμασιν the essential *form* in which the ἐντολαί are given." Meyer. — καταργήσας, fr. κατ-αργέω, *to render ἀργός, idle, inoperative*. — ἵνα . . . κτίσῃ (aor. subjunc. fr. κτίζω) κτέ., *that he might create, build, the two in himself into one new man, making peace* (the particip. denoting means as well as time, *while making*, and *by making*): εἰρήνην, as above, verse 14, *peace* between Jew and Gentile, and between both and God.

V. 16. Sc. *ἵνα* before *καὶ ἀποκαταλλάξῃ* (*ἀπο-κατ-αλλάσσω*) *κτέ.*, and might fully reconcile them both (lit. the both) in one body (i. e. united in one body) to God through the Cross: *ἐν ἐνὶ σώματι* has been understood by some as referring to the body of Christ; by others, more naturally, I think, to both parties united in one body. So Erasm., Calvin, Olsh., De Wette, Winer, Meyer, Alf., Ell., et al. — *ἀποκτείνας* (the notion of time and the means), *after and by having slain*. — *τὴν ἔχθραν* points still more clearly here to the enmity between man and God. — *ἐν αὐτῷ*, in it, i. e. the Cross, as the sphere in which the result was reached. So *ἐν αὐτῷ* is now generally understood (not in the sense *ἐν αὐτῷ*, in himself).

Vv. 17, 18. *καὶ ἔλθὼν*, and having come. When? Verses 15, 16 forbid our referring this to his advent in the flesh. It must refer to something subsequent to his crucifixion. The usual and most natural view is that it refers to his coming by his Spirit and by those whom he commissioned to preach his gospel. — *εὐηγγέλισατο κτέ.*, preached the good tidings of peace to you who were afar off (meaning the Gentiles) and peace (an emphatic repetition) to those who were near (i. e. the Jews). For the meaning of *μακρὰν* and *ἐγγύς*, cf. verses 12, 13. — *ὅτι κτέ.* It is often difficult to decide with certainty whether *ὅτι* is better viewed as causal or as declarative. Perhaps it may convey both ideas at once. So Ell. views it here: "as it is a fact that" etc. Yet the causal sense seems more prominent here, *for, seeing that*. — *δι' αὐτοῦ κτέ.*, through him we have the access (or our access) both (emphatic in position and definite, lit. the both) in one Spirit to the Father. This verse defines very clearly the kind of peace just mentioned. *ἐν ἐνὶ πνεύματι* is usually understood to mean here the Holy Spirit, as the sphere in which all is accomplished. The verse then presents the three persons of the Godhead; *through him* (the Son, Christ Jesus), *in one Spirit* (the Holy Spirit), *our access, our introduction* (Ell.), *to the Father*.

V. 19. A conclusion, how joyous, fr. verses 14-18; and a fuller declaration of the thought in verse 13. — *ξένοι*, strangers, foreigners, those who belong to another government or country: *πάροικοι*, sojourners, perh. an Alexandrine word, meaning the same as the classic *μέτοικοι*, resident aliens, those who reside in a place without the rights of citizenship. Both together form the opposite of *συνπολῖται*. — *ἀλλὰ ἐστέ*. Note the emphatic repetition of the verb: *but ye are* etc. — *τῶν ἁγίων*. Some fanciful meanings have been given to this word here (as the Jews, the patriarchs, the angels); but it is better to understand it in the ordinary N. T. sense, *the saints*, i. e. Christians, the church of Christ. — *οἰκεῖοι τοῦ θεοῦ*, an emphatic addition to the clause *συνπολῖται τῶν ἁγ.*: *fellow-citizens with the saints, and belonging to the household of God*: *οἰκεῖοι* following *συνπολῖται*, and contrasted with *ξένοι* and *πάροικοι* is best viewed as a subst.

V. 20. The metaphor in οἰκεῖλοι τοῦ θεοῦ is continued and more fully presented in this verse. — ἐποικοδομηθέντες (ἐπ-οικοδομέω, fr. οἶκος and δέμω) ἐπὶ κτέ., *built upon the foundation of etc.* (i. e. when ye became Christians); *the foundation of*, i. e. the foundation laid by the apostles and prophets. So it is usually understood. The foundation *consisting of etc.* (gen. of appos.), or the foundation *belonging to* (possess. gen.), seems less natural. Cf. I Cor. 3. 10. Whether προφητῶν here refers to the prophets of the O. Test. or to those of the N. Test. is not very certain. Either reference makes good sense in the connection. The older commentators generally understood the reference to be to the O. T. prophets (so Chrys., Theod., Hieron., Erasm., Beza, Calvin, and many others). It is now more generally understood of the N. T. prophets. The order of the words, *apostles and prophets*, is thought very decidedly to favor this view (so Meyer, Ell., et al.). Yet this reason alone is not very weighty; as the writer might very naturally mention the nearest object first. The omission of the article before προφ- unites the two more closely in thought. Apostles and prophets were engaged in one work; laid one foundation. — ὄντος ἀκρογωνιαίου (ἄκρος, *at the point, highest*; γωνία, *corner, angle*) . . . Ἰησοῦ, *Christ Jesus himself* (himself alone) *being the chief corner stone, the highest point, "the head-corner stone"* (Ell., Alf.). "The doctrine of the Apostles, i. e. Christ *preached* is the θεμέλιος; Christ *personal*, the ἀκρογωνιαίος; Christ *mystical*, the πλήρωμα; cf. ch. 1. 23" (Ell.). "This view elevates evangelical preaching, while it sends us back of councils and creeds to Christ for our doctrine" (Riddle).

Vv. 21, 22. ἐν ᾧ refers most naturally to the nearest anteced., *in whom*. — πᾶσα οἰκοδομή is rendered by the revisers, both English and American, *each several building, or every building*. So also Meyer. Yet Alf., Ell., Braune, et al. render, *all the building*. The first rendering seems preferable. In one vast temple are many οἰκοδομαί. Cf. Matt. 24. 1. τὰς οἰκοδομὰς τοῦ ἱεροῦ, *the buildings of the temple*. — συναρμολογουμένη (συν-αρμολογέω, fr. ἄρμός, *a fitting or joining*, and λόγος), *fitly joined together*. — αὖξει (αὖξω, usu. αὖξανω) in the active sense here (cf. I Cor. 3. 6, 7, 2 Cor. 9. 10), *occasions growth*. The metaphor does not seem to be that *each several building grows, or increases* in itself; but rather that every building, by being carefully framed and joined to every other, causes the growth of the whole into a holy temple in the Lord. The metaphor *each several building, or every building*, may represent the various bodies of Christians (ἐκκλησίαι) in different places. — ἐν κυρίῳ, ἐν ᾧ, *in the Lord* (i. e. the Lord Jesus), *in whom etc.* — καὶ ὑμεῖς, *you also*, addressed to the readers of the epistle. — συνοικοδομεῖσθε (note the force of the pres.), *are being built together*; indicating a progressive work. — εἰς κατοικητήριον . . . πνεύματι, *into a habitation (a dwelling place) of God in the Spirit*. Note here, as in verse 18, the distinct recognition of

the three persons in the Godhead : ἐν ᾧ, *in whom*, i. e. Christ Jesus . . . τοῦ θεοῦ, *of God*, the Father, ἐν πνεύματι, *in the (Holy) Spirit*. Note also that ἐν ᾧ is connected with the verb, *in whom you also are being built together* : ἐν πνεύματι, *π. κατοικητήριον τοῦ θεοῦ*, *a habitation of God in the Spirit*. God dwells in the church in and through his ever-present Holy Spirit.

CHAP. III. V. 1. Paul the prisoner of Christ for the Gentiles. — Vv. 2–12. An outburst of emotion in view of his mission to them. — V. 13. Prayer for strength. — Vv. 14–19. Prayer for those addressed. — Vv. 20, 21. A doxology.

V. 1. **Τούτου χάριν**, *On this account*, referring to 2. 22, in view of the fact there stated. — **ὁ δέσμιος κτέ.**, *the prisoner of Christ*, i. e. for the sake of Christ, because of Christ. It will be recollected that this epistle was written after Paul became a prisoner; whether at Caesarea, as Meyer argues, or at Rome, as the majority think, is not certain. — **ὑπὲρ ὑμῶν κτέ.**, *in behalf of you Gentiles*. This reference would naturally excite emotion on their part. — The sentence here begun is usually viewed as broken off; and resumed at some subsequent point; as most expositors think, with verse 14. Yet Meyer (5th edition), following the Syriac, Chrys., Theoph., Erasm., Beza, et al., supplies εἰμι after Παῦλος and makes thus a complete sentence, *On this account I Paul am the prisoner of Christ for you Gentiles*. This last expression, in an emphatic position, leads the writer to dwell on the thought that he was especially commissioned as apostle to the Gentiles. Whichever grammatical construction we adopt, the argument of the chapter remains the same.

V. 2. Confirmation of the words *for you Gentiles*. — **εἴγε**, *if at least; certainly (this is so) if* etc. — **ἠκούσατε**, aor., is here best rendered into English by a perf., *ye have heard of*. — **τὴν οἰκον- . . . τοῦ θεοῦ**, *the dispensation of the grace of God*. To express the thought in another form; *if at least ye have heard how the grace of God was dispensed*. — **τῆς δοθείσης (διδωμι) κτέ.**, *(the grace of God) that which was given me to you-ward*: εἰς ὑμᾶς (direction of the thoughts and purpose), *to enter into the midst of you and labor there*.

V. 3. **ὅτι**, *that*; introduces the explanation of ἠκούσατε τὴν οἰκον κτέ. — **κατὰ ἀποκάλυψιν**, denotes manner; *according to*, or *by way of*, or simply *by revelation* (R. V.). — **ἐγνωρίσθη (γνωρίζω) . . . μυστήριον**, *the mystery (that which is stated in verse 6) was made known to me*. — **καθὼς** closely connected with the preceding clause (not with κατὰ ἀποκάλυψιν), *the mystery was made known to me, as I wrote before in brief, or as I have written above briefly*, referring (as is now generally thought) to 1. 9 ff., 2. 13 ff.; not to a former epistle now lost.

V. 4. πρὸς δ, *directing attention to which, in view of which*, or simply *by which*; δ refers to that which he had above written (προέγραψα). — δύνασθε ἀναγινώσκοντες, *ye are able while, and by, reading*: particip. denoting time and means. — νοῆσαι κτέ., *to perceive my understanding in the mystery of Christ*. The gen. is understood by many as *objective*; the *mystery relating to Christ*, by which the Gentiles and Jews became united in him: by many, however, as gen. of *apposition*, or *identity*, the *mystery of which Christ himself is the embodiment*. (So Alf., Ell., Meyer.) Cf. Col. 1. 27. "In either case 'the mystery' here refers to the whole wonderful scheme or purpose of redemption in Christ, of which he is himself the centre." Riddle.

V. 5. δ, *which*, i.e. the mystery of Christ. — ἐτέραις γενεαῖς is best viewed as dat. of time; contrasted w. νῦν: *in other generations* (so Meyer, 5th edition, et al.). It is not necessary to give γενεαῖς any other than its ordinary meaning here. — οὐκ ἐγνωρίσθη (γνωρίζω), *was not made known*. — τοῖς υἱοῖς τῶν ἀνθ-, *to the sons of men*, a very general expression (only here and in Mark 3. 28); corresponding to the Heb. בְּנֵי-אָדָם. This mystery may have been known, at least imperfectly, to Abraham (cf. Gal. 3. 8) and a few others (Rom. 9. 24-29, 17. 9-12) who had gone before, but not *to the sons of men* in general. — ὥς νῦν ἀπεκαλύφθη (ἀποκαλύπτω, *to uncover, reveal*), *as now* (under the Christian dispensation) *it has been revealed*. γνωρίζω means simply *to make known*, and is spoken of any fact: ἀποκαλύπτω, *to make known* that which was previously hidden, *to uncover*. — τοῖς ἁγίοις (belongs w. both nouns) ἀπ- κτέ., *to his* (referring to Christ) *holy apostles and prophets* (the prophets under the new dispensation): ἁγίοις, used here, as it is often used in addressing the churches. There is no lack of delicacy in applying the word here to apostles, among whom Paul himself would be reckoned. To the holy apostles and prophets this mystery of Christ was revealed in a much clearer light than ever before; and this was done ἐν πνεύματι, *in the Spirit*, "the life-sphere, within which the revelation is accomplished" (Braune).

V. 6. Explanatory of τὸ μυστήριον in verse 3. — τὰ ἔθνη, subj. of εἶναι: συνκληρονόμα κτέ. adjs. agreeing w. τὰ ἔθ-: *that the Gentiles are heirs together, and in a body together, and partakers together*; note the repetition of συν... σύν... συν, emphasizing the idea *together*, i.e. *together with the Jews*. — τῆς ἐπαγγελίας, *of the promise*. The well-known promise is here referred to, made centuries earlier: "in thee shall all families of the earth be blessed." Gen. 12. 3, 28. 14. Cf. 2. 12. — ἐν Χρ-ῷ Ἰησ- διὰ τοῦ εὐαγ-, *in Christ Jesus through the gospel*, belongs w. the whole statement εἶναι τὰ ἔθνη κτέ., not simply w. ἐπαγγελίας. In how far the nature and the scope of this promise was understood by the patriarchs and prophets is a question which is very differently answered by different persons.

V. 7. **διάκονος** (perh. derived fr. a stem *διακ* = *διωκ*, in *διδώκω*), not essentially different in meaning from *ὑπηρέτης* (used in the epistles but once. 1 Cor. 4. 1): *a servant*. (The English word *minister* has now acquired a technical sense quite different from that of *διάκονος*.) **θεράπων** (but once in N. T., Heb. 3. 5), *a waiting-man, attendant, servant: δούλος, a bond-servant*. — **ἐγενήθην** (*γίνομαι* or *γίγνομαι*), Att. *ἐγενόμην*. The aor. of *γεννάω* is *ἐγεννήθην* (double *νν*). — **κατὰ τὴν δωρεάν κτέ.**, *according to the free gift (= δῶρον)*. This office, *a servant, or minister, of the gospel*, was the free gift. — **τῆς χάρι- τοῦ θεοῦ**, *of the grace* (a descriptive or qualifying gen.) *of God*. — **τῆς δοθείσης** (1 aor. pass. particip. fr. *δίδωμι*) **μοι**, *which was given to me*. Meyer et al. read here *τὴν δοθεῖσάν μοι*, agreeing w. *δωρεάν*. — **κατὰ τὴν ἐνέργ- κτέ.** (closely connected w. the particip. *δοθείσης*), *according to the working, the efficiency, of his power*. It was this which converted *a Saul* into *a Paul*. Nothing short of this ever wrought such a change.

V. 8. **ἐμοί** repeats with emphasis the unemphatic *μοί* (enclit.) in verse 7. — **τῷ ἐλαχιστοτέρῳ** (a comparative ending, attached to the superlative *ἐλάχιστος*), *the one less than the least*. — **πάντων ἁγίων**, *of all saints*. An expression of humility, much stronger than that in 1 Cor. 15. 9; but resting, no doubt, on the same ground, the oft-recurring recollection that he had been a persecutor. — **τοῖς ἔθνεσιν εὐάγγ.**, explanatory of *ἡ χάρις αὐτῇ*, *to preach to the Gentiles* etc. — **τὸ ἀνέιχνίσαστον** (a priv., *ν* euphon., *ἐξ-ιχνιάζω*, *to trace out*, fr. *ἐξ*, *ἵχνος*, *a track*) **πλοῦτος τοῦ Χρ.**, *the riches of Christ which have not been, and cannot be, traced out*. Those who seek to trace out these riches may surely find the best material, and enough, for their sermons.

V. 9. **καὶ φωτίσαι** (*φωτίζω*) **τίς** (fem. agreeing with) **ἡ οἰκονομία κτέ.**, *and to bring to light what is etc.* Many editors (Alf., Ell., Meyer, Braune, et al.) read *φωτίσαι πάντας τίς κτέ.*, *to enlighten all men (as to) what is etc.* or *to make all men see etc.* This infin., like *εὐαγγελίσασθαι*, depends on *ἐδόθη ἡ χάρις αὐτῇ*. — **ἡ οἰκονομία**: cf. 1. 10. — **τοῦ μυστηρίου**: the same as in verses 3, 4; and explained in verse 6. — **τοῦ ἀποκεκρυμμένου** (*ἀποκρύπτω*) . . . **ἐν τῷ θεῷ** . . . **κτίσαντι** (*κτίζω*), *which has been hidden . . . in God who created all things*; and hence had the power and the right to arrange all things, this *μυστήριον* included, as pleased him; **ἀπὸ τῶν αἰώνων**, *from the ages* (denoting time, the *terminus a quo*, dating from the creation of all things).

V. 10. **ἵνα κτέ.** Closely connected in thought w. *εὐαγγελίσασθαι* and *φωτίσαι*, *to preach . . . to bring to light . . . in order that etc.* (the divine purpose). — **γνωρισθῇ** (aor. pass. subjunc. fr. *γνωρίζω*) **νῦν**, *there might be made known now*. — **ταῖς ἀρχαῖς** . . . **ἐπουρανίοις**, *to the principalities and authorities in the heavenly places* (cf. 1. 3, note); namely, to the angels.

So Alf., Ell., Meyer, et al. This is one among the many suggestions of the interest which the inhabitants of the other world take in the affairs of this world. — διὰ w. the gen. *through, by means of*. — ἡ πολυποίκιλος (πολύ, *much*; ποικίλος, *variegated*) σοφία κτέ., *the manifold wisdom of God*. Among the manifold exhibitions of divine wisdom, the revelation of this mystery was prominent. We may note also what is here implied, that the angels advance in knowledge, obtaining ever and anon a clearer insight into the plans and the wisdom of God.

V. 11. κατὰ πρόθεσιν κτέ. Closely connected w. ἵνα γνωρισθῇ κτέ., *that there might be known . . . according to the purpose of the ages*. — ἣν ἐποίησεν ἐν τῷ Χρ-ῒ Ἰησ- κτέ., *which (purpose) he made, i.e. carried out, executed, in Christ Jesus our Lord*. (So Meyer, De Wette, Olsh., Ell., Braune, et al.) Or many understand ἐποίησεν thus: *which he formed, purposed* etc. (So Calvin, Beza, Rückert, Hofman, Alf., R. V., et al.) The verb may have either meaning, and both ideas are pertinent in the connection. Is it not just possible that the writer had both, as one complete idea, in his mind, — the forming of the eternal purpose and its execution?

V. 12. A reference to their own experience. — ἐν ᾧ ἔχομεν κτέ., *in whom we have, are having, etc.*; the declaration of an actual and continued fact. — τὴν (may be viewed as the generic article, or as an unemphatic possess. pron., or as denoting that which is well known) παρρησίαν καὶ προσ-, *boldness and access* (R. V.), or *our boldness and access* (Alf.), *our boldness and our admission* (Ell.), or *the (well known) boldness* etc. — ἐν πεποιθήσει, *in trusting, in confidence*. The access is not timid, embarrassed, restrained; such as is often felt in coming into the presence of a superior; but, *in confidence*. — διὰ κτέ. expresses the means through which this confidence is secured; — *through our faith* (or *the faith*, Alf.) *in him*, i.e. Christ (αὐτοῦ, object. gen.). The boldness (παρρησίαν) here spoken of is properly and primarily, *boldness, openness, frankness*, in speaking; *freespokenness* (L. & Sc.): the access is to the Father. Cf. 2. 18. Paul doubtless knew by his own experience how true this verse really is: and we may all, if we will, have the same experience.

V. 13. Διό, *Wherefore*, referring to the entire foregoing declaration, beginning with verse 2. — αἰτοῦμαι μὴ ἐνκακεῖν (ἐν, *κακός* often used in the sense *without courage, without heart*), *I entreat you not to lose heart* (Ell.), *I beseech you not to be dispirited* (Alf.). So it is understood by Meyer and the majority of commentators. The rendering, *I ask that I may not faint*, though equally grammatical, seems to me less suitable in the connection. — ἐν ταῖς θλίψ- . . . ὑμῶν, *in my afflictions for you*, as the apostle to the Gentiles. Bear in mind that this epistle was written after Paul became a prisoner. — ἥτις . . . ὑμῶν, *inasmuch as it is your*

glory (Ell., Braune), *seeing that they are your glory* (Alf.); *ἡτις* (*qui quidem, quippe qui*), though relating to the preceding thought, agrees w. the predicate *δόξα*. This clause is intended as an encouragement to the readers of the epistle not to lose heart.

V. 14. *τούτου χάριν* (cf. verse 1, note): *On this account*, "referring to the train of thought at the end of ch. 2, and to the ideas parallel to it in the digression" (Ell.); i.e. because ye are built together in Christ into a habitation of God in the Spirit. — *κάμπτω τὰ γόνατά μου*, *I bend my knees*: *a signo rem denotat* (Calvin), *by the sign he denotes the thing*: *κάμπτω*, pres. denoting what is habitual. It does not imply, as some have understood it, that he was on his knees at the time of writing or dictating the words. The expression naturally indicates "the earnestness and fervency of his prayer" (Ell.): *πρὸς τὸν πατέρα*, the person addressed; the direction of the supplication.

V. 15. *ἐξ οὗ*, *from whom*, as the source. — *πάντα πατρίᾳ*. Note the paronomasia, *πατέρα . . . πατρίᾳ*, *to the πατέρα, from whom every πατρίᾳ . . . is named*: not easily rendered by a corresponding paronomasia. The thought is, *to the Father, from whom every family* (or *race*, possibly we may say *fatherhood*) *in heaven and on earth is named*, i.e. derives the name *πατρίᾳ*. — *πάντα . . . οὐρανοῖς*, *every family in heaven*. Cf. 1. 21, Col. 1. 16. We find in these passages the conception of families, principalities, dominions, powers, among the heavenly inhabitants. The rendering, *the whole family in heaven and on earth*, is not accurate. Cf. 2. 21, *πάντα οἰκοδομή*. The word *family* here is to be understood, not of a single household, but in the wider sense of *race*, *γενεά* or *γένος*, Lat. *gens*.

Note that the words *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* after *πατέρα* are omitted; so that *ἐξ οὗ* refers directly to *πατέρα* and can refer to nothing else.

V. 16. *ἵνα δῶ ὑμῖν*, *that he may give to you* etc., the purpose and the contents of the prayer. — *κατὰ κτέ.*, *according to, in proportion to* (indicating the measure of the gift, cf. 1. 5), *the riches, the wealth, of his glory*. — *δυνάμει κραταιωθῆναι* (*κραταῖω*), *with power to be strengthened, to be powerfully strengthened*. — *διὰ τοῦ πνεύματος αὐτοῦ*, the means by which this is to be accomplished. — *εἰς τὸν ἔσω ἄνθρωπον*, *in the inner man*: lit. *into the inner man* (Alf.); "direction and destination of the prayed-for gift of infused strength. The inner man is the recipient, the subject 'into whom' the δύναμις is infused" (Ell.).

V. 17. *κατοικῆσαι τὸν Χρ.* This may be viewed grammatically as parallel with the preceding infin. clause, more fully developing the thought (so Calvin, Meyer, Braune, et al.); or as "appended to *κραταιωθῆναι* with a partially climactic force, but a somewhat lax grammatical connection" (Ell. So also Alf., Winer, Bleek, Riddle, et al.). That verse 17 is both

explanatory and climactic in its relation to verse 16, seems to me very plain; but at the same time I cannot see any objection to making both depend grammatically on $\delta\tilde{\omega}$, as the simplest view of the construction. — $\delta\iota\acute{\alpha}$ τῆς πίστewς, the means, and the only means, by which this indwelling of Christ is possible. — $\epsilon\tilde{\nu}$ ταῖς καρδίαις ὑμῶν, *in your hearts*; not in any mere outward profession, or badge, or sign; but *within your hearts*, the essential condition of every true conversion; and oh! how often forgotten! Note again in this connection how distinctly, and in what relation, the three persons of the Trinity are presented, — $\pi\rho\delta$ ς τὸν πατέρα . . . $\delta\iota\acute{\alpha}$ τοῦ πνεύματος αὐτοῦ . . . τὸν Χριστόν.

V. 18. $\epsilon\tilde{\nu}$ ἀγάπῃ is joined with what follows by the punctuation of Tisch. So also R. V., Alf., Ell., Meyer, et al.; yet W-H. place a colon after ἀγάπῃ, thus joining it with what precedes. It makes good sense with either pointing, but seems more closely connected with what follows. — $\epsilon\tilde{\rho}\rho\iota\zeta\omega\mu\acute{\epsilon}\nu\omicron\iota$ (ρίζω) . . . $\tau\epsilon\theta\epsilon\mu\epsilon\lambda\iota\omega\mu\acute{\epsilon}\nu\omicron\iota$ (θεμελιῶ), agree w. the subj. of $\epsilon\tilde{\xi}\sigma\chi\acute{\upsilon}\sigma\eta\tau\epsilon$, but are made more emphatic by preceding ἵνα: *in order that, being rooted and grounded* (lit. *having the foundation laid*) *in love, ye may be fully able, may be strong, to apprehend* (to comprehend, Alf., Ell.; zu begreifen, Meyer). — $\sigma\tilde{\upsilon}\nu$ πᾶσιν τοῖς ἁγίοις, *together with all the saints*. The highest attainments in Christian knowledge and experience belong to no select class, but are a possession in common of all who have the faith and love here spoken of. — τί τὸ πλάτος κτέ., obj. of καταλαβέσθαι. Of the many explanations, the simplest is to understand with these accusatives that which is suggested by the next verse, τῆς ἀγάπης τοῦ Χρ., *to comprehend what (is) the breadth and length and depth and height (of the love of Christ)*. W-H. prefer the order καὶ ὕψος καὶ βάθος, *and height and depth*. So also R. V. A great number of fanciful interpretations of this clause have been given. The following, from Oecumenius, may serve as a specimen: "it is indicated that redemption and the apprehension of Christ were determined from eternity (μῆκος), that they extend over all (πλάτος), that they reach with their power into Hell (βάθος), and that Christ has ascended above the heavens (ὕψος)"! Invention and ingenuity could scarcely go beyond this, yet other expositions equally remarkable might be cited.

V. 19. γινῶναι τε, *and to know*. Same const. w. καταλαβέσθαι — τὴν . . . ἀγάπην τοῦ Χρ., *the love of Christ* (toward us) *which surpasses knowledge*; more literally, *to know the knowledge-surpassing love of Christ*. Note the striking oxymoron: "suavissima haec quasi correctio est" (Bengel). Any attempted explanation of a paradox, or an oxymoron, must fail to make the thought any clearer even to the common mind, and must divest it of its striking features (cf. Matt. 13. 12). — ἵνα πληρωθῇτε (πληρώω) κτέ., w. καταλαβέσθαι . . . γινῶναι τε κτέ., *in order that ye, (entering) into all the fulness of God* (and thus being surrounded with it on all sides), *may be*

made full. Such is my view of the construction and meaning of the sentence Cf. 5. 18, πληροῦσθε ἐν πνεύματι, (*being*) *in the Spirit be filled (made full)*. Of the many other interpretations, that of Chrys. seems the best; ὥστε πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ θεός, *so that ye may be filled with every virtue of which God is full.* (So Olsh., Alf., Ell., et al.) The R. V. conveys substantially the same idea, *that ye may be filled unto all the fulness of God.* The O. V. suggests what is impossible, *that ye might be filled WITH all the fulness of God.* For the force of εἰς w. a verb of rest, cf. Had. 618, a. στὰς εἰς μέσον, *coming into the midst and standing there.* Good. § 192, Note 6, Küh. § 300. 3. (b), Winer, § 50, b. ἐντετυλιγμένον εἰς ἓνα τόπον, *wrapt together (and put) into one place.* Butt. p. 328. μὴ κτήσησθε χρυσὸν εἰς τὰς ζώνας, *do not get gold (in order to put it) into your girdles.* I much prefer to view the εἰς thus in this verse, *entering into* etc.

Vv. 20, 21. The prayer (vv. 14-19) is ended, but the overflowing emotion of the apostle now leads to a solemn and expressive doxology. — ὑπὲρ πάντα ποιῆσαι (closely united in sense), *to do beyond all things.* — ὑπερεκπερισσοῦ ὧν . . . νοοῦμεν, *far beyond, surpassing exceedingly, what we ask or have in mind (conceive of):* ὧν attracted from the acc. to the case of the antecedent (τούτων understood); and the anteced. governed by ὑπερεκπερισσοῦ. — κατὰ τὴν δύναμιν κτέ., *according to the power that works (is working) in us,* connect closely in thought w. ποιῆσαι. — αὐτῷ expressed for emphasis and perspicuity. — ἡ δόξα (sc. εἴη, optat. without ἂν denoting a wish), *the glory,* that which is his due. — ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χρ-ῷ Ἰησ-., *in the church (the public manifestation) and in Christ Jesus* (the spiritual sphere in which the divine glory especially appears). — εἰς πάσας τὰς γενεὰς κτέ., lit. *into all the generations of the age of the ages,* — an intensive form of expression.

CHAP. IV. The first three chapters mainly doctrinal, the theme being *the glory of the church of Christ.* The last three chapters hortatory. In this chapter, verses 1-2, an exhortation to walk worthily of their calling; verses 3-16, to preserve Christian unity; verses 17-24, no longer to walk after the manner of the Gentiles; verses 25-32, special exhortations.

V. 1. παρακαλῶ οὖν ὑμᾶς, *I exhort (or beseech) you therefore;* particularly in view of the leading thoughts expressed in ch. 3. — ἐγὼ ὁ δέσμιος ἐν κυρίῳ gives weight and pathos to the exhortation; *I the prisoner in the Lord* ("denotes the sphere in which captivity existed, and out of which it did not exist." Ell.). In 3. 1, ὁ δέσμιος τοῦ Χρ-., *the prisoner of Christ,* states the same fact in a different form. — ἀξίως . . . ἐκλή-

θητε (καλέω), *to walk worthily of the calling* (the divine invitation) *with which you were called* (ἧς attracted to the case of the anteced. apparently from the dat. Cf. 2 Tim. i. 9).

Vv. 2, 3. μετὰ πάσης κτέ., descriptive of περιπατήσαι, *with all lowliness and meekness*: πάσης w. both nouns, cf. i. 8. — μετὰ μακροθυμίας, same const. w. the preceding and w. the same verb. — ἀνεχόμενοι . . . ἐν ἀγάπῃ, *forbearing one another in love*, the proof and exhibition of μακροθυμία. The participles ἀνεχόμενοι, σπουδάζοντες, nom. “as if the exhortation were direct, περιπατήσατε.” Win. p. 572. ἀλλήλων, gen. w. ἀνεχ-, a frequent const. — τὴν ἐνότητα τοῦ πνεύματος, *the unity (the oneness) of the (Holy) Spirit*; belonging to the Spirit, “wrought by the Spirit.” Ell. — ἐν τῷ συν- κτέ., *in the bond (the binding together) of peace*; belonging to peace: ἐν denotes the element or principle in which the oneness is maintained.

Vv. 4, 5, 6, corroborate and emphasize the thought *to keep the oneness of the Spirit*. Note the asyndeton, giving point to each clause. — ἐν σῶμα, sc. ἐστίν, *one body*, meaning the entire body of believers viewed as one whole. Cf. 2. 16, Rom. 12. 5, 1 Cor. 10. 17. — ἐν πνεύμα, *one Spirit*, which pervades all believers and thus unites them in one body, the mystical body of Christ. — καθώς, *even as*, introducing another instance of oneness. — καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι, *ye were also called in one hope* (“the moral element in which the κλήσις took place.” Ell.). — τῆς κλήσεως ὑμῶν, gen. of possess. (Alf.); gen. of cause (Ell., Meyer). Cf. i. 18. The gen. may be viewed either way; in fact both ideas may be contained in this one construction. — εἰς κύριος, *one Lord*, Christ Jesus, the head of the one body. — μία πίστις, *one faith*, the subjective principle; perhaps not to the exclusion of the idea one common object of faith. — ἐν βάπτισμα, *one baptism*. As faith is one and the same with all believers, so baptism is one and the same with all: the former, as the inward experience, the latter, as the outward sign. The oneness is also true in another view. As faith is exercised once for all and becomes a permanent possession, so baptism (the ending -μα in βάπτισμα signifying a completed act) is administered but once: in this respect differing from the Lord’s Supper, which is celebrated often. — εἰς θεὸς κτέ., *one God and Father of all*. Note the distinct mention of the three persons in the Trinity, — ἐν πνεύμα . . . εἰς κύριος . . . εἰς θεός. — ὁ ἐπὶ κτέ., *who is over all and through all and in all*; “i. e. God is the God and Father of all believers in every conceivable relation; (ruling) *over all*, (working) *through all*, (dwelling) *in all* (filling them with his Spirit).” Win. p. 419. The thought is expressed with the utmost possible emphasis. As believers, and only believers, are spoken of in this connection, the emphatic declaration here can refer only to them. There have been many fanciful and ingenious interpretations of the several clauses which go decidedly “beyond what

is written." They rather diminish the emphatic force of the clauses taken together. The words πάντων, πάντων, πᾶσιν, are best viewed as masc., not neut. For a similar emphatic form of expression, cf. Rom. 11. 36, ἐξ αὐτοῦ . . . δι' αὐτοῦ . . . εἰς αὐτόν.

V. 7 introduces a connected line of thought continued through verse 16; in seeming diversity, the principle of unity is exhibited, distinctly brought out in verses 13 and 16. — ἐνὶ δὲ ἐκάστῳ κτέ., *But to each individual of us was given the grace*: δέ connects the notion of the individual with the *all*, so emphatically expressed in verse 6; ἐνὶ . . . ἐκάστῳ more emphatic than ἐκάστῳ alone. In the general distribution of gifts not one individual, however obscure, is overlooked. ἡ χάρις, *the grace*, i. e. the well known and needful grace, *was given*, by Christ. — κατὰ τὸ μέτρον κτέ., *according to the measure of the gift* ("gen. of connection." Had.; "possessive gen." Ell.) *of Christ* (gen. of source. Good.), i. e. imparted by him; in other words, *according to the measure which Christ freely gave*.

V. 8. διὸ λέγει, *Wherefore he* (i. e. God) *says*: confirmation of verse 7, by a citation from the O. Test. A belief in the inspiration of the O. Test. on the part of the writer and the readers of the epistle is distinctly and necessarily implied. Cf. ch. 5. 14. — ἀναβὰς εἰς ὕψος κτέ. A free citation from the LXX. Ps. 68. 19. *Having ascended on high (into (the) height) he led captivity captive, he took captive a company of captives*: αἰχμαλωτεύω = αἰχμαλωτίζω, akin to αἰχμάλωτος, *taken by the spear, a captive, a prisoner in war* (fr. αἰχμή, *the point of a spear*, and ἄλωτός, *taken*, fr. ἀλίσκομαι, *to be taken*): αἰχμαλωσίαν (abstract for concrete), *a company of captives*. — ἔδωκεν κτέ., *he gave gifts to men*. The words are taken from a song of triumph, representing Jehovah's triumphal entrance into Zion, and the words are here cited as applicable to the Messiah. In this application, who can be meant by αἰχμαλωσίαν, *a company of captives*? Perhaps the most natural answer is, the enemies of Christ; including those in Hades, — Satan, sin, and death. So Chrys., De Wette, Meyer, Alf., Ell., Hodge, et al. It is possible that so literal an application of the words did not occur to the mind of the writer, but that he cited a familiar expression simply to denote the glorious triumph of our Lord. — ἔδωκε δόματα κτέ. reiterates the thought in τῆς δωρεᾶς, verse 7.

V. 9. τὸ w. ἀνέβη (Win. p. 109): δέ, continuative. Ἄνω *the (statement), he ascended*. — τί ἐστὶν εἰ μὴ ὅτι, *what is it, what does it imply except that*. — καὶ κατέβη, *he also descended* (as well as ascended). The one, says the apostle, involves the other; thus implying the pre-existence of the Son with the Father. Cf. John 3. 13. — εἰς τὰ κατώτερα κτέ., *into the lower parts of the earth*. This has been understood in two ways: *into the lower parts* (lower than the heavens), namely, *the earth* (so Calvin, Beza, De Wette, Hofm., Hodge, Eadie, Winer). In this view, τῆς γῆς would be gen. of appos. The other view is, *into the lower parts of*

the earth, namely, into Hades (so the ancient expositors; and among modern scholars, Erasm., Beng., Olsh., Delitzsch, Ewald, Meyer, Alf., Ell., Braune). By this interpretation, which on the whole seems preferable, τῆς γῆς may be governed by the comparative, *lower than* etc.; or by μέρη, *the lower parts of the earth*; the under-world, Hades, being viewed as parts of the earth itself.

V. 10. A conclusion from verse 9. Note the asyndeton, imparting rhetorical force to the statement. — ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς. *He who descended, he himself is the one who also ascended*: αὐτός is the intensive pron., Lat. *ipse*: ὁ αὐτός, *the same*, Lat. *idem*: καί is regularly connected with what follows (here w. ὁ ἀναβὰς). — ὑπεράνω . . . οὐρανῶν, *up above, far above, all the heavens*. The plur. of οὐρανός is very frequent in N. T. Greek. Never so used by classical writers (L. & Sc.). The form of expression here is plainly intended for emphasis, to denote the highest conceivable exaltation. — ἵνα . . . πάντα, *that he might fill (make full) all things*. The omnipresence and universal dominion of our Lord are thus clearly expressed. The aor. subjunc. πληρώσῃ denotes the simple fact, without any reference to continued or repeated action (pres.), or to finished action (perf.).

V. 11. καὶ αὐτὸς ἔδωκεν. *And he himself* (after he descended, and again ascended far above all the heavens, in order that he might fill all things) *gave* etc., a resumption of the thought in verse 7. The intervening clauses, between verses 7 and 11, impress the thought of the majesty and power of the giver. — τοὺς μὲν . . . τοὺς δὲ κτέ., as in classic Greek, *some . . . others* etc. — ἀποστόλους . . . προφῆτας κτέ., apposition; *some (to be) apostles; others, prophets; others, evangelists; others, pastors and teachers*. The *prophets* here mentioned are those of the Christian dispensation, whether in the more special sense of persons foretelling the future (as Agabus, Acts 11. 27), or of preachers who spoke under the direct influence of the Spirit (cf. 3. 5). The *evangelists*, those who told the good news, helpers of the apostles (cf. Acts 21. 8). The *pastors and teachers*, not two distinct classes; but one and the same, as is indicated by καί, and the article τοὺς which belongs to both nouns; persons who discharged the duties of pastors (*shepherds*) and teachers; elsewhere called ἐπισκόπους (cf. Acts 20. 28). With this entire classification, cf. 1 Cor. 12. 28.

V. 12. πρὸς τὴν καταρτίσιν (only here in N. T.; cf. καταρτίζω, *to put in complete order*) κτέ., *with a view to the perfecting of the saints for the work of ministration* (Ell.); τρὸς w. the acc. *tendency towards*; εἰς, *into*, denoting the end in view, *for*; ἔργον, *work*, the generic word, διακονία, *service*, cf. διάκονος: εἰς ἔργον διακ., *for service work*, or *the work of service*. Of course Christian service is what the writer has in mind. By the

punctuation of Tisch., also of W-H., *εἰς ἔργον διακ-* is closely connected with what precedes; but the next clause, *εἰς οἰκοδομὴν . . . Χριστοῦ*, for the building up of the body of Christ, belongs to the combined idea *πρὸς τὸν κατ- . . . διακονίας*. So also Meyer, Lach., et al. omit the comma after *ἁγίων*. With the expression *body of Christ*, cf. 1. 23. The entire verse is closely connected w. *αὐτὸς ἔδωκεν*, verse 11.

V. 13. *μέχρι καταντήσωμεν* (aor. subjunc. fr. *καταντάω*) *οἱ πάντες*, until we all come. Note the omission of *ἂν* after *μέχρι*. Cf. Win. p. 297, "often occurs in later authors." Note also the article before *πάντες*, we all, the whole number of us (Christians). — *εἰς τὴν ἐνότητα κτέ.*, into the unity (the oneness) of the faith (cf. verse 5). — *καὶ τῆς ἐπιγνώσεως κτέ.* (same const. w. *τῆς πίστεως*, limits *ἐνότητα*), and of the knowledge (the distinct, definite knowledge) of the son of God (objective gen.). — *εἰς ἄνδρα τέλειον*, into (the estate of) a full-grown man: contrasted w. *νήπιοι* verse 14. — *εἰς μέτρον κτέ.* (added to the preceding clause for explanation and emphasis), into the measure of manhood (maturity) such as belongs to the fulness of Christ, or proceeds from the fulness of Christ. For the meaning of *ἡλικία*, cf. L. & Sc.: the fulness of Christ, i.e. the fulness which he imparts. Cf. 1. 23, 3. 19, notes.

V. 14. Closely connected w. the successive statements, verses 11, 12, 13. *He himself gave . . . with a view to the perfecting . . . until we all come into . . . in order that we may no longer be children.* — *κλυδωνιζόμενοι* (fr. *κλύδων*, a wave, billow) *καὶ περιφερόμενοι*, tossed on the waves, or tossed like waves, and borne about. — *παντὶ ἀνέμῳ τῆς* (generic article) *διδασκ.*, by every wind of doctrine. The expressive metaphor will not escape notice. — *ἐν τῇ κυβίᾳ* or *κυβείᾳ*, L. & Sc., et al. (fr. *κύβος*, Lat. *cubus*, a cube, used in playing dice) *τῶν ἀνθ-*, in the dice-playing, the chance game, the sleight, of men. "The prep. appears to denote the element, the evil atmosphere as it were, in which the varying currents of doctrine exist and exert their force." Ell. — *ἐν πανουργίᾳ* (the conduct of a *πανούργος*, fr. *πᾶν* and *ἔργον*, one who is ready for any and every kind of work without any scruples of conscience, a trickster and knave) *πρὸς τὴν μεθοδίαν* or *μεθοδείαν*, L. & Sc., et al. (cf. *μεθοδεύω*, to use cunning devices, employ craft) *τῆς πλάνης*, in craftiness, unprincipled conduct, tending to the wiles, the cunning devices, the trickery, of error; in *astutia ad circumventionem erroris* (Vulg.). In the same construction with the preceding clause. A terrific description; and yet how true of those who have not received the grace mentioned in verse 7, and the fulness mentioned in verse 13.

V. 15. The const. in verse 14 continued, sc. *ἵνα*. — *ἀληθεύοντες κτέ.*, but (in order that) speaking and acting the truth in love we may grow in all things into him. Note the full meaning of *ἀληθεύω*, to be true, whether in word or act; *ἐν ἀγάπῃ* is connected by some with *ἀληθεύοντες*, by others,

with ἀνξήσωμεν (αὐξάνω). Why not with both, thus modifying the whole clause? ἀγάπη, *Christian love, is the element, the atmosphere, in which, the being true, and the growing into Christ, both at once, the one not less than the other, are possible.* — εἰς αὐτόν, *into him*; “εἰς not implying merely ‘in reference to’ (Meyer), — a frigid and unsatisfactory interpretation of which that expositor is too fond, nor ‘for’ (Eadie), nor even simply ‘unto,’ ‘to the standard of’ (Conyb.; cf. εἰς ἄνδρα τέλειον, verse 13), but retaining its fuller and deeper theological sense *into*.” Ell. Christ is here presented in εἰς αὐτόν τὰ πάντα as the absolutely perfect standard and the goal of Christian growth. — ὅς ἐστιν ἡ κεφαλὴ, Χριστός (explains αὐτόν, making the reference perfectly certain; and serves as a connecting link with verse 16), *who is the head, (even) Christ*: Χριστός, though explanatory of αὐτόν, agrees with the relat. ὅς, quite in accordance with a classic Gr. const.

V. 16. ἐξ οὗ, *from whom, out from whom*, viewed as the source: εἰς αὐτόν presents him as the goal, the end. — The figure ἡ κεφαλὴ and πᾶν τὸ σῶμα presents forcibly the idea ἐν σῶμα καὶ ἐν πνεῦμα verse 4. — πᾶν τὸ σῶμα συναρμοζοούμενον (συν-αρμολογέω, *to join together*; fr. ἀρμός, *a joint, or a joining*, and λέγω, *to pick up, to gather*) καὶ συνβιβάζομενον (συν-βιβάζω, *to cause to go together*), *all the body being fitly framed and brought together, compacted*: usually rendered *knit together*, although the metaphor *to knit* is not in the original and is hardly in keeping with the metaphor *fitly framed*. The participles denote both time and means. — διὰ πάσης ἀφῆς. The exact meaning of ἀφῆς is much disputed. This passage must be interpreted in connection with Col. 2. 19, where the plur. ἀφῶν is used. Chrys., Theod., Meyer understand ἀφή here to mean αἴσθησις, *perception*; and connect this clause w. ποιεῖται; thus, *all the body . . . through every perception of the supply . . . effects for itself the growth of the body*. Hofmann takes ἀφή in the sense *contact* (fr. ἅπτω, *to touch*); thus, *through every contact with the supply*. In Col., ἀφῶν is understood in the same sense, *the (bodily) perceptions, die (leiblichen) Empfindungen* (Meyer). Braune understands the word in about the same sense; *by means of every grasp of contribution*; and in Col., in the sense, *nerves*. This meaning seems to be that which the etymology and the ordinary use suggest; and is certainly supported by very weighty authority. (Cf. the same word in modern Greek.) The other rendering, *joint*, and in Col. the plur. *joints*, seems to be generally preferred; but the expressions, *through every joint of the supply*, and in Col., *through the joints and bands*, are certainly no clearer or more natural than the expressions, *through every perception of the supply* (or *through every contact with the supply*); and in Col., *through the (bodily) perceptions, the nerve-activities, or perh. the nerves, and bands*. I prefer, therefore, the interpretation of Chrys., Theod., Meyer, Braune, et al. Those who understand ἀφή to mean *joint*, usually connect the

clause with the preceding participles. — κατ' ἐνέργειαν . . . μέρους connect w. ποιεῖται: *according to a working in (the) measure of each individual part*: or more freely rendered, *according to a working commensurate with, in proportion to etc.*; or if we understand κατ' ἐνέργειαν, as Rückert et al., *with an energy, an activity*, the thought seems still clearer; thus, *all the body . . . effects for itself the growth of the body with an activity commensurate with (the growth of) each individual part*: i. e. the whole grows as each part grows. — εἰς οἰκοδομὴν αὐτοῦ ἐν ἀγάπῃ (emphat. posit.), *for the building itself up in love*. Such seems to me, on the whole, the most intelligible and exact interpretation of this very difficult sentence. The leading thought of the paragraph, unity in diversity, and the dependence of the whole for its growth on each individual part, is most impressive. The value and importance of each individual member of the Christian church, however humble the station, is here strikingly presented. Let us all think of this!

V. 17. Τοῦτο οὖν λέγω . . . ἐν κυρίῳ, *This therefore I say and testify in the Lord*: τοῦτο points to what follows: οὖν, resumptive of the thought in verses 1-3: *testify as one under oath, solemnly declare: in the Lord*, thus putting *himself* in the back-ground, and adding solemnity to the statement. — μηκέτι ὑμᾶς περιπατεῖν (combines with the idea of a declaration that of an exhortation), *that ye no longer walk*. In verse 1, the thought appears in the positive form; here, in the negative. The exhortation seems to be addressed particularly to the converted Gentiles. — καθὼς καὶ . . . περιπατεῖ, *as the Gentiles also walk*. The καὶ suggests, as ye once walked before your conversion, *and as the Gentiles now walk*. — ἐν ματαιότητι κτέ., denotes the sphere in which they walk: *in the vanity*, i. e. *in the emptiness* (empty of truth and principle, "Wahrheitslosigkeit," Meyer) of their mind ("ihres Denkens und Wollens," *their thinking and willing*, Meyer). Note the form νοός, 3d declens. st. Att. νοῦ, 2d declens.

V. 18 gives a twofold explanation of the preceding clause. — ἔσκοτωμένοι (σκοτῶ) . . . ὄντες: agree in case w. τὰ ἔθνη, but adopt the gender of the persons implied (cf. Win. p. 526). Of the two particips., the former is perf. denoting completed action, the latter, pres. denoting action or state continued in the pres. time. The const. is unusual, but forcible; *having been, (and still) being, darkened in their understanding (in their thought, their intellect)*. — ἀπηλλοτριωμένοι (ἀπαλλοτριῶ) κτέ., *having been alienated from the life of God* (from the life which belongs to God and which God imparts. Cf. δικαιοσύνη θεοῦ, Röm. 1. 17: "life" here in the ordinary N. T. sense; not "manner of life" = ἀναστροφή). — διὰ τὴν ἀγνοίαν κτέ., *on account of the ignorance which exists in them*, explains the alienation from the life of God. — διὰ τὴν πώρωσιν κτέ., *on account of the hardening of their heart*, is perh. best viewed as explaining the clause just preceding.

V. 19. οἵτινες, *who, such as*. — ἀπηλγηκότες (ἀπ-αλγέω, fr. ἄλγος, *pain*), *having been removed from pain*, particularly that which is occasioned by wrong doing; *being past (moral) feeling*. The particip. assigns the reason of what follows: ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ, *delivered themselves* (the emphat. word, "with terrible emphasis." Meyer) *up to debauchery, dissipation*. — εἰς ἐργασίαν κτέ., (entering) *into a working of all uncleanness*; pointing especially to the gross sensual vices so prevalent among the heathen. Cf. Rom. I. 24 ff. — ἐν πλεονεξίᾳ denotes the frame of mind in which all this is done: *in greediness, covetousness, avarice, a grasping and over-reaching disposition*. Cf. πλεονεκτεῖν, I Thess. 4. 6, 2 Cor. 7. 2. In Rom. I. 26, it is said παρέδωκεν αὐτοὺς ὁ θεὸς κτέ., *God delivered them etc.* The connective there (διὰ τοῦτο) shows why God did this. The statement agrees perfectly with the thought here.

Vv. 20, 21. ὑμεῖς and τὸν Χριστόν, both emphatic. *But you* (in distinction from those just described) *did not thus learn* (note the litotes, suggesting forcibly the opposite thought, the actual learning of something very different) *Christ* (a word which sums up all that pertains to Christianity. Cf. Phil. I. 15, 21). — εἴγε, *if at least*, w. the indic., the supposition of an actual fact. — αὐτὸν (in the same comprehensive sense as τὸν Χριστόν) ἠκούσατε (ἀκούω) . . . ἐδιδάχθητε (διδάσκω), *ye heard him, and in him were taught*. This in no way implies that they had personally listened to the words of Jesus as they fell from his lips; but they had heard Christ, the sum of Christianity, in listening to the preaching of Paul. Cf. I Cor. 2. 2. — καθὼς ἔστιν κτέ. (closely connected with the preceding clauses) *according as, or, in the way in which* (Meyer), *there is truth in Jesus*. W-H. read καθὼς ἔστιν κτέ., *according as there exists truth, or truth exists, in Jesus* ("embodied, as it were, in a personal Saviour and in the preaching of his cross." Ell.). The clause seems to be best viewed as describing the manner and character of the teaching.

V. 22. ἀποθέσθαι ὑμᾶς *that ye put away*, as one would put off a garment. Meyer makes this depend on the clause just before it. Thus Paul does not say in general what truth in Jesus is; but only in its application to the conduct of the persons addressed. It is generally viewed as dependent on ἐδιδάχθητε (so Alf., Ell.). This connection would be clearer if ὑμᾶς, subject of ἀποθέσθαι, were omitted. Braune makes it depend on the entire preceding thought: Stier and Bengel on the first part of verse 17 (in the same const. w. μηκέτι ὑμᾶς περιπατεῖν), *I say and testify*; recognizing, however, a reference to the thought in v. 21. This last view is in keeping with the involved and extended structure of Paul's sentences. — κατὰ τὴν . . . ἀναστροφὴν, *so far as relates to the former manner of life*, denotes in what respect they were to lay aside the old man (τὸν παλαιὸν ἄνθρωπον, obj. of ἀποθέσθαι). — τὸν φθειρόμενον (pres. tense, denoting what is going on and continued; a motive, with the clause following, for laying

aside *the old man*) κατὰ κτέ., *who is being corrupted according to etc.* — τῆς ἀπάτης (emphat. posit., contrasted w. τῆς ἀληθείας, verse 24), *of deceit* ("personified," Meyer).

Vv. 23, 24. ἀνανεοῦσθαι (ἀνα-νεόμαι) δέ, *and that ye be made new, be renewed.* — τῷ πνεύματι τοῦ νοῦς ὑμῶν may be viewed as dat. of instrument, *by the Spirit of etc.* (so Alf., Ell., et al.). In this case πνεύματι is understood to mean the Holy Spirit as belonging to, or dwelling in, the human heart, or as identical with the renewed human spirit. Usually, however, it is regarded as dat. of reference, *in respect to*, or simply *in, the spirit of your mind* (so Meyer, 5th ed., Braune, R. V.). I much prefer the last view. — καὶ ἐνδύσασθαι (ἐνδύομαι) κτέ., *and that ye put on etc.*, contrasted w. ἀποθέσθαι κτέ. Note that these two verbs are aor. infin., implying an accomplished fact; the fact which we usually speak of as conversion; but ἀνανεοῦσθαι is pres. infin. implying something continued, which we sometimes speak of as "growth in grace;" sometimes, as "progressive sanctification." — τὸν καινὸν ἄνθρωπον, *the new man*; the new spiritual nature of the Christian personified, a striking figure; contrasted with *the old man*, the unrenewed nature. — τὸν κατὰ θεὸν κτισθέντα (κτίζω), *who after God has been created, or was created.* The const. *who is after God, created etc.* is not generally preferred; κατὰ θεόν, *after God*, i. e. *after the image of God.* Cf. Gen. 1. 27, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν, Col. 3. 10, κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. "The image of God in Christ is a far more glorious thing than Adam ever had, or could have had; still the κατ' εἰκόνα θεοῦ = κατὰ θεόν is true of both." Alf. — ἐν δικαιοσύνῃ . . . τῆς ἀληθείας (limits both datives; is contrasted with τῆς ἀπάτης), *in righteousness and holiness of truth*; ἐν w. the dat. here denotes the state, or the equipment, in which the new man, who has been created after God, appears. It is not necessary to distinguish sharply between δικαιοσύνη and δσιότητι, yet the latter word seems more directly contrasted with ἀκαθαρσίας, *uncleanness*; and the former, with ἀσελγεία, *dissipation* or *wantonness*, and also with πλεονεξία, *greediness* or *covetousness*, verse 19. In classic Greek, δίκαιος, *righteous*, sanctioned by law, whether human or divine; ὅσιος, *hallowed, holy*, sanctioned by divine law. See L. & Sc.

Vv. 25-32. Some special exhortations founded on what precedes.

V. 25. Διό, *wherefore*, a conclusion especially fr. verses 22, 23, 24. τῆς ἀληθείας naturally suggests the first exhortation. — ἀποθέμενοι, aor., denoting an accomplished fact: λαλεῖτε, pres., denoting something habitual: *having laid aside, having put away, falsehood, speak (habitually) truth.* No doubt, the tendency to falsehood, anger, theft, corrupt speech, among those who had but recently been converted from heathenism, would be particularly strong. — ἕκαστος (appos. w. the subj. of λαλεῖτε, emphasizing and individualizing the exhortation) . . . αὐτοῦ, *each one with his*

neighbor. Cf. Zach. 8. 16, λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ. — ὅτι . . . μέλη (cf. verses 12-16), *because we are members one of another.* If one member, or set of members, is false to the other members, the efficiency of the whole body is in danger of being utterly destroyed.

Vv. 26, 27. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε. A citation from the LXX. Ps. 4. 5. The original Hebrew is understood by Ewald et al. to mean, *tremble* (or *stand in awe*, E. V.) *and sin not.* Hengst. et al. agree with the LXX as to the meaning of the Hebrew, *be angry and sin not.* What, then, does this mean? Is the first imperat. conditional? Thus, *If ye are angry, or though ye are angry, or while ye are angry, sin not.* It has been understood thus by many. Cf. Win. § 43, p. 311. The most, however, understand the imperat. in its ordinary sense; yet closely joined with the following words, *Be angry and sin not*, implying that there is an anger without sin, which is undoubtedly a fact. This does not contradict verse 31, where the connection indicates the kind of anger there meant (so Eadie, Alf., Ell., Meyer, et al.). The exhortation here may well be addressed to those who look, or seem to look, with indulgence, with "charity," on wicked conduct. — ὁ ἥλιος μὴ ἐπιδυέτω (ἐπί, δύω or δύνω) κτέ. These words are added by Paul. They are not a part of the quotation, *Let not the sun go down on your irritation, wrath, exasperation* (παροργισμῶ, a rare word, fr. παρά, ὀργίζω), i. e. the irritation should not be continued. There is perh. some emphasis on ὑμῶν, *YOUR irritation*, as contrasted with that of men generally, who so often harbor resentments. — μηδὲ . . . διαβόλῳ, *and do not give place, do not give any room, to the Devil*; an additional direction in carrying out the exhortation, *Be angry*, etc. The imperatives in this verse are all pres. tense, thus denoting a general precept.

V. 28. ὁ κλέπτων . . . κλεπτέτω, *Let him who steals steal no longer.* Cf. verse 25, note. — μᾶλλον δὲ κοπιάτω (κοπιᾶω) κτέ., *but rather let him toil, working with his own hands that which is good*, — the opposite of thieving (note that W-H. omit ἰδίᾳς). — ἵνα ἔχη κτέ., *in order that he may have (the means), may be able, to impart to him who has need, who is in want*, — always a worthy Christian motive for labor. Some Christians understand this motive, but alas! how few!

V. 29. πᾶς λόγος σαπρὸς . . . μὴ ἐκπορευέσθω, lit. *Every corrupt speech let it not proceed* etc., an emphatic construction; a Hebrew idiom. English idiom, *Let no corrupt speech proceed* etc. σαπρὸς, properly, *rotten, putrid*; hence the idea *worthless*, as well as *offensive*, contrasted with what follows. — ἀλλὰ εἴ τις (sc. λόγος ἐστίν) ἀγαθὸς πρὸς κτέ., *but if (there is) any (word) good for* etc., let this word proceed out from your mouth. — ἀγαθὸς πρὸς κτέ., lit. *good for, or towards, a building up of the*

need (a building up of that which is wanting, or lacking).—*ἵνα δῶ κτέ.*, in order that it (this word) may give grace to those who hear. I see no reason for understanding *χάριν* here in any other than its ordinary N. T. sense, *spiritual assistance*, or *benefit*.

V. 30. *καὶ μὴ λυπεῖτε κτέ.*, *And do not* (by using any *λόγος σαπρός*) *grieve the Holy Spirit of God*. Note the solemn form of expression *τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ*, presenting, in connection with the idea of grieving him, the personality of the Holy Spirit.—*ἐν ᾧ ἐσφραγίσθητε* (*σφραγίζω*), *in whom you were sealed*; “*in whom, as the holy sphere and element of the sealing*.” Ell. In 1. 13, we have the expression, *in whom* (referring to Christ) *you were sealed with the Holy Spirit of promise*. The two verses together show the unity in sphere and action of Christ and the Holy Spirit.—*εἰς ἡμέραν ἀπολυτρώσεως*, *for* (looking forward) *into, the day of redemption* (“the day when redemption shall be complete in glory.” Alf.): *ἀπολύτρωσις*, properly, *the act of redeeming*, or *ransoming*: looking forward into the day when the act of redeeming shall be complete.

V. 31. *πάντα πικρία*, *every (feeling of) bitterness, all bitterness*. The force of *πάντα* is connected with all the following substantives.—*θυμός*, *ὀργή*, nearly the same thought, repeated for emphasis: *θυμός*, *wrath*, Lat. *animus*; *ὀργή*, *anger*, Lat. *ira*.—*καὶ κραυγὴ καὶ βλασφημία* (the outward signs of *πικρία*, *θυμός*, *ὀργή*), *and clamor* (loud and rough crying, as when one is under angry excitement) *and evil speaking* (not limited to the idea in English of blasphemy).—*ἀρθῆτω (αἶρω) ἀφ’ ὑμῶν*, *let (all these) be lifted up and taken away from you*.—*σὺν πάσῃ κακίᾳ*, *together with all malice*. The word *κακία* is thought to denote here, not wickedness in general, but that feeling from which the bitterness etc. spring; the fountain of all. Note the connection in which *ὀργή* here occurs. Cf. verse 26, note.

V. 32. A contrast to the foregoing. — *γίνεσθε*, *become ye* (it is not *ἔστε*, *be ye*): *χρηστοί*, *good, kind*: *εὐσπλαγχνοί* (*εὖ*, *well, favorable*; and *σπλάγχνα* pl., *the seat of the feelings, the affections*), *tender-hearted*. — *χαριζόμενοι* (the feelings just mentioned in action), *showing favor* (*χάρις*) or *kindness*: usually understood here in the limited sense, *forgiving*. Cf. 2 Cor. 2. 7, 12. 13. — *ἐαυτοῖς*, *each other*, in later Greek nearly = *ἀλλήλοις*. Cf. Col. 3. 13. — *καθὼς καὶ ὁ θεὸς . . . ὑμῖν*, *even as God also in Christ showed favor to, or forgave, you*: the great motive to forgiveness. — *ὁ θεὸς ἐν Χριστῷ*: cf. 2 Cor. 5. 19, *θεὸς ἦν ἐν Χριστῷ κτέ.*: also Eph. 1. 6.

CHAP. V. Exhortations continued. — Vv. 1, 2. Become imitators of God and walk in love. — Vv. 3-14. Exhortation to avoid various vices and errors. — Vv. 15-21. Exhortation to exhibit in

their conduct the discretion, the decorum, the thankfulness, and the subjection of the Christian. — Vv. 22-33. The particular duties of wives and husbands.

V. 1. A conclusion (οὖν) from 4. 32. — *Γίνεσθε κτέ.*, *Become therefore imitators of God.* There is force and propriety in *γίνεσθε* (not *ἔστε*, *be ye*) both here and in 4. 32, *become ye* (so Ell., Braune, et al. Cf. Meyer, “nicht *seid*, sondern *werdet*.”), directing the thoughts and efforts more distinctly to something not yet fully attained: *imitators* is a more exact rendering of *μιμηταί* than *followers*. So in other passages of the N. T. where *μιμηταί* occurs (six places). — *ὡς τέκνα ἀγαπητά*, *as children beloved*; an expressive comparison. The imitation of the affectionate parent is always one of the marked traits of *beloved children*. Note the repetition, *ἀγαπητὰ . . . ἀγάπῃ . . . ἡγάπησεν*.

V. 2. *καὶ . . . ἐν ἀγάπῃ*, *and walk* (lit. *walk about*, pres. tense, denoting something continued, habitual) *in love*, the sphere, the atmosphere, in which the Christian is exhorted to walk. — *καθὼς καὶ ὁ Χριστὸς κτέ.*, *even as Christ also* (the great example of love) etc. — *καὶ παρέδωκεν ἑαυτόν*, *and gave himself up* (the proof of his love). — *ὑπὲρ ἡμῶν* (or *ὑμῶν*, W-H.), *for us*, or *for you*. There seems to be no reason for changing the person of *ὑμᾶς* just before. I prefer, therefore, the reading *ὑμῶν*, st. *ἡμῶν*. The idea *instead of* (*ἀντί*) does not belong to *ὑπέρ*, but is involved in *προσφορὰν* κ. *θυσίαν*. Cf. Rom. 5. 6, note. — *προσφορὰν* (fr. *πρός* and *φέρω*) κ. *θυσίαν* (fr. *θύω*, often used in the sense *to sacrifice*, i. e. by slaying a victim), *an offering and a sacrifice*. The latter word defines the more general meaning of the former (Meyer). — *τῷ θεῷ*, dat. limiting the entire preceding clause *παρέδωκεν . . . θυσίαν* (not the verb alone, nor the substantives alone). — *εἰς ὁσμὴν εὐωδίας*, *for an odor of sweet smell* (*ὁσμή* is the smell as inhaled, *εὐωδία* is its quality. Winer.). The entire conception is in keeping with the idea of a sacrifice; as presented in the O. T. See Lev. 1. 9, 13. 17, 2. 12, 3. 5, and often.

V. 3. *πορνεία δὲ . . . μηδὲ ὀνομαζέσθω ἐν ὑμῖν*, *But fornication and all uncleanness, or covetousness, let it not be even named among you*; a strong form of expression: let them not exist so as to be even spoken of among you. Where a thing does not exist, we give no name to it. If sin had never entered the world, how many words now found in all human languages would have had no place. Note how often the vices here spoken of are condemned in the N. T. — *καθὼς πρέπει ἁγίοις*, *as is becoming to saints* (*to persons of moral purity*), i. e. it is becoming to them not even to name, not even to mention, these vices.

V. 4. A continuation of the same Const. — *καὶ αἰσχρότης* (fr. *αἰσχρός*, *disgraceful*, *obscene*) ἢ *μωρολογία* (fr. *μωρός*, *stupid*, *silly*; and *λόγος*,

speech, discourse) ἡ εὐτραπέλεια (fr. εὖ, well; and τρέπω, to turn); and filthiness (obscenity), or foolish talking, or jesting, sc. let them not be named among you. — & οὐκ ἀνήκεν (ἀν-ήκω), which were not (and by implication are not) befitting. Many editors read here τὰ οὐκ ἀνήκοντα, the things not befitting. — ἀλλὰ μᾶλλον εὐχαριστία, sc. ἔστω, or γινέσθω, ἐν ὑμῖν, but rather giving of thanks (sc. let this be among you).

V. 5. τοῦτο points, I think, to what follows, ὅτι κτέ — ἴστε (the better authorized reading, not ἔστέ or ἔστε) is now usually viewed as indic., *ye know* etc. Whether with γινώσκοντες it is to be understood as a Hebrew idiom, *ye certainly know, ye know of a surety* (R. V.), or is to be taken as distinct (Braune, Meyer, Eadie, Alf., Ell.), *this ye know, being aware* etc., which of these two constructions is preferable, is by no means certain. Many of the older scholars view the clause as imperat. (Vulg., Luther, Beng., et al.), *scitote intelligentes* (Vulg.), *sachez* (De Sacy). In favor of viewing ἴστε as imperat. is the fact that οἴδατε, occurring very often, is used in nearly every other place, perhaps in every other place, in the N. T. for the indic. For this reason I would render the clause as imperat., retaining the words in the R. V., and only changing the order, *For this know ye of a surety, that* etc. It makes really but little difference whether we regard ἴστε γινώσκοντες as a Hebraism or not. γινώσκω, as distinguished fr. οἶδα, denotes more definite and positive knowledge, *to form a judgment by observing* (cf. L. & Sc.); cf. καταγινώσκω, *to decide against, to condemn*; ἐπιγινώσκω, *to decide definitely, in a particular instance* (γινώσκω, γίνομαι, later forms for Attic γινώσκω, γίνομαι). We may then render ἴστε γινώσκοντες, *know ye deciding definitely and positively, i. e. know ye of a surety*. — ὅτι πᾶς πόρνος . . . οὐκ ἔχει, lit. *that every fornicator etc. has not, fails to have* etc. In an Eng. idiom, *no fornicator has* etc. The Greek order seems more forcible, *every fornicator etc. fails to have*. Cf. 4. 29, note. — ὃ (st. ὅs) . . . εἰδωλολάτρης, which (thing), which (character) is an idolater (a worshiper of an idol). For the use of ὃ here, cf. Mark 12. 42, 15. 42, John 1. 42, 43. The covetous man is an idolater in that he makes gain his idol. Cf. Matt. 6. 26, *ye cannot serve God and mammon*. How many idolaters now, in nominally Christian nations! — κληρονομίαν (fr. κλῆρος, lot, allotment, portion; and νέμωμαι, *to distribute, to have a portion, to possess*): observe that the verb is in the pres. tense, expressing a general truth, a law of God's government; *fails to have an inheritance, a portion, an inherited possession*, — a great and fearful contrast between the believer and the unbeliever. — ἐν τῇ βασιλείᾳ τοῦ Χρ- καὶ θεοῦ, *in the kingdom of Christ and God* (one and the same kingdom; the intimate union of Christ and God strikingly presented). Through the pres. tense the certain future relation is brought before us vividly, and made present (cf. Meyer). With the statement here, cf. Gal.

Vv. 6, 7. *μηδὲς . . . ἀπατάτω* (ἀπατάω) κτέ., *Let no one deceive you with empty words*. The connection adds force to this exhortation. The characters just described have no inheritance in the kingdom of Christ and God; let no one by empty and untruthful words persuade you to the contrary. — *διὰ ταῦτα γὰρ ἔρχεται* κτέ., *For on account of these things* (the vices and sins just named) *comes* etc. — *ἡ ὀργὴ τοῦ θεοῦ* is usually translated *the wrath of God*; so also, *ὁ θυμὸς τοῦ θεοῦ* (Rev. 14. 10, 19, 15. 1, 7, 16. 1), *the wrath of God*; yet where *ὀργή* and *θυμός* stand together, *ὀργή* is rendered *anger*, and *θυμός*, *wrath* (4. 31, Col. 3. 8). The verb *ὀργίζομαι* is rendered sometimes *to be angry*, sometimes, *to be wroth*. Would it not be more consistent to distinguish between the two; and render *ἡ ὀργή*, *anger*, *ὀργίζομαι*, *to be angry*; *ὁ θυμός*, *wrath*, *θυμόομαι*, *to be wroth*? Cf. 2. 3, 4. 31, notes. The expressions, *God is angry*, *the Lord was angry*, etc. are frequent in the O. T. Therefore, I would render this expression, *the anger of God*. — *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας*, *upon the sons of disobedience*, those who are disobedient to the gospel. Cf. 2. 2, note. The question is raised by the expositors whether the anger of God in this life, or in the future life, is here referred to. Clearly the statement is a general truth with no specified limitations. Wherever the sons of disobedience are, there the anger of God comes upon them. — *μη οὖν γίνεσθε* κτέ., *Become not therefore partakers* (participators in these sins) *with them* (the sons of disobedience), lest the same punishment come on you as on them.

V. 8. *ἦτε* (emphat. posit.) *γὰρ ποτε σκότος*, *For ye WERE once darkness*; not merely living in darkness, but ye were yourselves darkness. With *ἦτε* here, cf. Rom. 6. 17, *γὰρ* introduces the reason for the foregoing exhortation. — *νῦν* (opposed to *ποτέ*, *once, formerly*) *δὲ* (sc. *ἐστέ*) *φῶς ἐν κυρίῳ*, *but now (ye are) light in the Lord* (the sphere, and the only sphere, in which ye are light). — *ὡς τέκνα φωτὸς περ*, *walk as children of the light*. Note the asyndeton (omission of *οὖν*), making the exhortation more pointed and forcible. *τέκνα*, a word indicating more tenderness than *υἱοί*. Cf. Rom. 8. 16, 17.

V. 9. A parenthetic clause; a motive for heeding the exhortation. — *ὁ γὰρ καρπὸς* (sc. *ἐστίν*) κτέ., *for the fruit* (an expressive metaphor) *of light is in* (appears, is manifested, in) *goodness and righteousness and truth* (striking qualities of Christian character in its relations to men).

Vv. 10, 11. *δοκιμάζοντες* (agrees w. the subj. of *περιπατεῖτε*) κτέ., *testing, proving, what is well-pleasing to the Lord*. "The one point of the Christian's ethical investigation is, Is it well-pleasing to the Lord?" Eadie. — *καὶ μὴ συνκοινωνεῖτε* (*σύν* and *κοινωνός*, a *companion, partner, sharer*), κτέ., *and have no fellowship with* etc. — *τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκοτοῦς*, *with the works, the unfruitful (works) of darkness*. They are unfruitful as bringing nothing good. Cf. *ἔργα τῆς σαρκὸς* (Gal. 5. 19), *ἔργα ἀσεβείας* (Jude

15). Cf. also Gal. 5. 22, note. — μάλλον . . . ἐλέγχετε, *but rather even reprove them, or convict them*. Do not look upon them with complacency, with “*cha-ri-ty*,” but express by word and act your disapproval. Of course, this should always be done in a Christian spirit, in meekness and fear.

V. 12. Confirmation (γάρ) of verse 11. Have no participation in the unfruitful works of darkness, but rather reprove them; for they are too disgraceful even to speak of. They may be reprovèd without that use of language which would be a disgrace. — τὰ γὰρ κρυφῇ (only here in N. T.) γινόμενα κτέ., *For the things done by them (the sons of disobedience) in secret, it is disgraceful even to speak of*. By τὰ κρυφῇ γινόμενα, I understand the baser and more degrading vices which may be classed under “the unfruitful works of darkness.”

V. 13. τὰ δὲ πάντα ἐλεγχόμενα, *But all things (with direct reference to the things just mentioned) when reprovèd (or if reprovèd)*; according to the exhortation μάλλον . . . ἐλέγχετε. — ὑπὸ τοῦ φωτὸς φανεροῦται, *are made manifest by the light*; and thus appear as they really are. — πᾶν γὰρ κτέ., *for everything that is made manifest is light*; has ceased to be darkness, and can have only the character belonging to the light. All this is a motive for obeying the exhortation in verse 11. (It seems more natural to connect ὑπὸ τοῦ φωτός, as above, w. φανεροῦται, rather than w. ἐλεγχόμενα.)

V. 14. διό, *Wherefore*, i. e. because the duty of reprovèing the works of darkness is so necessary and so salutary. — λέγει, sc. ὁ θεός, Paul’s usual way of citing a passage from the O. T. — ἐγείρε ὁ καθεύδων (voc.) καὶ ἀνάστα (ἀν-ίστημι) κτέ., *Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee*. There is some doubt what passage of the O. T. is here cited; but it is usually regarded as a free expression of the thought in Is. 60. 1.

Vv. 15, 16. A resumption (οὖν) of the thought in verses 8-10. — Βλέπετε οὖν κτέ., *Look (take heed) therefore carefully how you walk*. Note the position of ἀκριβῶς before πῶς (not after it, as in many editions), qualifying Βλέπετε, not περιπατεῖτε. — μὴ ὡς ἀσοφοὶ κτέ., *not as unwise, but as wise*, explains more fully περιπατεῖτε, in a negative and in a positive form. Perhaps the neg. μὴ may have been occasioned here by the preceding imperat. βλέπετε. Cf. Winer, § 55, 1, a. Yet cf. Rom. 1. 28, τὰ μὴ καθήκοντα, note. — ἐξαγοραζόμενοι (ἐξ, ἀγοράζω, ἀγορά) τὸν καιρὸν, *buying up for yourselves (buying out from the market) the opportunity, the favorable time*. This is in close connection w. σοφοί. — ὅτι αἱ ἡμέραι κτέ., *because the days are evil* (because favorable times are rare, and the market needs to be carefully watched to secure them). The time favorable for Christian work is, of course, implied; and the example of the shrewd merchant, who buys a rare and valuable article from the market, is suggested and approved in the metaphor here used.

V. 17. διὰ τοῦτο, *On this account*, may refer to verse 16, because the days are evil; because "the market is flooded with trash," and you have need to buy up for yourselves out of it the good article, the favorable time (so the most); or it may refer to both verses 15, 16; *on this account*, i. e. because you ought to walk so carefully and with such appreciation of the favorable time (so Alf., Ell., Meyer, Braune). — μὴ . . . ἄφρονες, *become not without mind, without intelligence* (to understand the will of Christ). — ἀλλὰ συνίετε (σύν, ἡμῖν) κτῆ. (explains the meaning of the preceding clause), *but understand what is the will of the Lord* (i. e. Christ).

V. 18. καί adds an important particular; the mention of a special instance of ἀφροσύνη. — μὴ μεθύσκεσθε οἶνῳ (cf. Prov. 23. 31), *be not made drunk with wine*. — ἐν ᾧ, *in which*, referring to the idea of the whole clause, not to οἶνῳ alone. — ἄσωτία (α priv. and σώζω) denotes a state in which there is no principle of safety, *debauchery, dissoluteness*. Cf. ἄσωτος, *having no hope of safety*. — ἀλλὰ πληροῦσθε ἐν πνεύματι, *but be filled with the Spirit*. Lit. (*being*) *in the Spirit be made full*. I see no reason whatever for departing from the regular meaning of ἐν here. Cf. 3. 19, note.

V. 19. λαλοῦντες ἑαυτοῖς (= ἀλλήλοις, cf. 4. 32), *speaking to one another*. — ψαλμοῖς κτῆ., *in* (or *with*) *psalms* (meaning perhaps more particularly those which were similar to the ancient Hebrew psalms, and accompanied with the harp, cf. Lex. ψαλμός and ψάλλω) *and hymns* (particularly the idea of praise) *and spiritual songs* (those which were of a more decidedly lyrical character). The three words together would denote all the forms of praise with the aid of music. — ᾄδοντες καὶ ψάλλοντες (same const. w. λαλοῦντες, and all agreeing w. the subj. of πληροῦσθε), *singing and making melody* (*striking the lyre*). — τῇ καρδίᾳ ὑμῶν, *in your heart*, i. e. not with any audible expression, but silently. So it is now usually understood (Alf., Ell., Meyer, Braune, et al.); yet I am by no means sure that the earlier view, *with your heart, heartily*, is not the correct one (so Theod., Eadie, Hodge, et al.). Note the omission of ἐν. Tisch., W-H. Harless has argued that with ὑμῶν the clause cannot mean *with your heart, heartily*; but omitting ἐν this rendering is certainly more correct; as the dat. alone much oftener denotes "manner or means" than "place." Cf. Good. §§ 188, 190; Had. 606, 612; Winer, § 31, 7, d, also 9, b, fine print. The meaning then is, as I understand it, *with your heart, heartily*, in distinction from a mere musical performance without devotion and without heart. Is not this exhortation, in this view, as much needed now as ever? — τῷ κυρίῳ, *to the Lord* (to Christ). Cf. τοῦ κυρίου, verse 17.

Vv. 20, 21. εὐχαριστοῦντες πάντοτε, *giving thanks, or being thankful, always*; another point exemplifying πληροῦσθε ἐν πνεύματι. Note that this clause alone has πάντοτε. The thankful spirit may, and should be, contin-

ual. — *ὑπὲρ πάντων* (neut.), *for all things*. It is not easy to apply this exhortation so as to be thankful for trials and afflictions; yet many a Christian has learned even this lesson; at least, in the retrospect. Note the emphatic repetition *πάντοτε . . . πάντων*. — *ἐν ὀνόματι κτέ.*, *in the name of etc.* That which the name of our Lord Jesus Christ suggests is the element in which all this is accomplished. In any other element, or atmosphere, than that in which the Christian lives and moves, such thankfulness is an impossibility. — *τῷ θεῷ κτέ.* (w. *εὐχαρ.*), is rendered in several ways, *to God, even the Father* (R. V.), *to God and the Father* (Alf., Ell., et al.). May we not render the article here, as often, by an unemphatic possess. pron. ? *to our God and Father*. The last word is not an unmeaning addition, and its significance should not be overlooked. — *ὑποτασσόμενοι ἀλλήλοις* (same const. w. *εὐχαριστοῦντες*), *submitting yourselves* (Ell.), *being subject* (Alf.), *subjecting yourselves* (R. V.) *one to another, or to one another*. The preceding participles urge duties to God; this one, a comprehensive duty to one another. — *ἐν φόβῳ Χριστοῦ* (objective gen.), *in the fear of Christ*, a reverential, not a slavish, fear. In this fear, due respect will be paid to those who belong to him, to those who constitute his body. Cf. 1. 23, 4. 12, 16, 5. 23.

Vv. 22, 23. *αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν* (sc. *ὑποτασσόμενοι, or ὑποτάσσεσθε*), *Wives (being subject, or be ye subject) to your own husbands*. Some editors read *ὑποτασσέσθωσαν*, thus changing the const. to the 3d pers. *Let the wives be subject etc.* — *ὡς τῷ κυρίῳ*, *as to the Lord* (i. e. to Christ. Cf. verses 17, 19). Such subjection as this can never conflict with any religious duty. No obedience is required which is inconsistent with Christian character; at the same time, where this exhortation is understood and obeyed, what an amiable, exemplary, and dignified character do we behold. Such exhibitions of character may certainly be found; but only under the influence of Christianity. — *ὅτι κτέ.*, reason for the foregoing exhortation, *because a husband is (the) head of the wife* (or of his wife). — *ὡς καὶ ὁ Χρ- κτέ.*, *as Christ also is (the) head etc.* The point of comparison here is simply the idea of headship. — *αὐτὸς σωτὴρ τοῦ σώματος*, *he himself being (the) saviour of the body* (or of his body, which is the church. Cf. 1. 23). Christ is the head of the church; while he, and he alone (*αὐτός*), is the saviour of his body; apparently, the statement of an important additional particular in which the comparison does not hold. As saviour of the body, he stands alone (*αὐτός*), and is beyond all comparison.

V. 24. *ἀλλὰ ὡς ἡ ἐκκλησία κτέ.* *But* (while as saviour of the body he stands alone and no comparison can be made, in another particular a comparison is suitable) *as the church is subject to Christ, so etc.* The force of *ἀλλά* seems to be best shown by the thought expressed in the parenthesis. So in substance Calvin, Bengel, Meyer, Ell., Alf., Hodge, Riddle,

et al.—οὕτως καὶ . . . ἐν παντί, *so let the wives also (be subject) to their husbands in everything*. There can be nothing debasing, nothing except what is dignified and noble in the subjection of the church to Christ. While it is complete, it is also a loving, confiding, ennobling, subjection. To this, and this only, wives are exhorted.

V. 25. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, *Husbands, love your wives*. Observe the word ἀγαπᾶτε, *love, treat with affection* (L. & Sc.), implies both the inward feeling of appreciation, esteem (Germ. *Werthhalten*), and the outward manifestation. Cf. Meyer, note on Matt. 22. 39. — καθὼς καὶ ὁ Χριστὸς κτέ., *even as Christ also loved the church and gave himself up for it* (a proof of his love). The great example, the most signal instance of love; and this is to be the example for husbands to follow in their relation to their wives!

V. 26. ἵνα . . . ἀγιάσῃ (ἀγιάζω, fr. ἅγιος, *pure, holy*; as subst. in the plur. *saints*), *that he might sanctify it*. — καθάρισας (καθαρίζω) κτέ., *having cleansed it* (particip. denoting means). Does the aor. particip. here denote an act contemporaneous with that of the verb, or antecedent to it? So far as the use of the particip. is concerned, either is possible; yet the latter use (antecedent action) is far more frequent and makes good sense here; hence, is to be preferred. So Alf., Ell., Olsh., Meyer, Eadie, Hodge. Cf. Had. 717, a; Good. § 204. also Note 2. Braune, however, views the two acts here (that of the verb and that of the particip.) as contemporaneous. — τῷ λουτρῷ τοῦ ὕδατος, *by the bath of water*; “denotes the well known bath of the water κατ’ ἐξοχήν, which takes place through the baptism,” Meyer. It is thought there is an allusion to the bride’s purification by a bath before marriage. The words may be rendered, *by the laver of water*, or *by the washing of water*, conveying the same idea as *by the bath of water*. But the apostle is careful to indicate that this outward cleansing was not all; hence, he adds in the emphatic place ἐν ῥήματι, *in the word*, i. e. in the acceptance by faith of the word proclaimed in the gospel. (Cf. τὸ ῥῆμα τῆς πίστεως, Rom. 10. 8; ῥῆμα θεοῦ, Eph. 6. 17, Heb. 6. 5; διὰ ῥήματος Χριστοῦ, Rom. 10. 17. Cf. also 1 Pet. 1. 25.) τῷ λουτρῷ, dat. of means; ἐν ῥήματι, the sphere in which the sanctifying and the purifying take place.

V. 27. ἵνα (in order that, connected w. ἵνα . . . ἀγιάσῃ, and also with the remoter thought, ἐαυτὸν παρέδωκεν κτέ.) . . . ἐκκλησίαν, *that he might himself (alone) present to himself the church, glorious (in glorious beauty*, Meyer. Cf. Luke 7. 25). “Christ permits neither attendants nor paronyms to present the Bride: He alone presents, He receives.” Ell. — μὴ ἔχουσιν κτέ., *not having spot or wrinkle or any such thing*, lit. *anything of such things, anything of the sort*. — σπίλον (or σπίλον, L. & Sc., et al.) is spoken of a spot or stain on the surface, a *dirty spot*. — ἀλλ’ ἵνα κτέ.,

but that it might be holy and without blemish. ἀλλ' introduces a clause which is in grammatical const. adversative to the whole preceding final clause, beginning ἵνα παραστήσῃ and ending with τῶν τοιούτων, but in thought adversative to the latter part of the clause only. We might have expected after ἀλλ' the const. οὐσαν ἁγίαν κτέ, *not having spot or wrinkle . . . but being holy* etc. Yet the actual const. presents the thought more independently and emphatically.

V. 28. After presenting the striking illustration beginning καθὼς καὶ ὁ Χριστός, the writer returns to the thought, Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, and enforces it, applying the illustration. — οὕτως κτέ., *Thus* (as just pointed out) *ought husbands to love* etc. Some editors read καὶ οἱ ἄνδρες, *Thus ought husbands also* etc. — Notice ἐαυτῶν w. γυναῖκας here, *their own wives*. — ὡς τὰ . . . σώματα, as (i. e. as if, or as being) *their own bodies*. German, *als ihre eigenen Leiber* (Luther, Meyer), not *wie ihre eigenen Leiber*. This view of οὕτως . . . ὡς certainly seems preferable to that which makes them correlative, *so . . . as*. Cf. Meyer, Braune, Ell., Eadie, Hodge. — ὁ ἀγαπῶν . . . ἀγαπᾷ. *He who loves his own wife loves himself*. Explanation of the words just used, ὡς τὰ ἐαυτῶν σώματα. Self-love (not selfishness) is here assumed as something natural and right; and on this tacit assumption is founded the obligation here presented.

Vv. 29, 30. Suggested by the words just used. — οὐδεὶς γάρ ποτε . . . ἐμίσησεν, (And what I have just said has its foundation in fact, in the nature of man) *For no one ever hated his own flesh*. τὴν . . . σάρκα, st. τὸ . . . σῶμα appears to have been chosen here in anticipation of εἰς σάρκα μίαν, verse 31. — ἀλλὰ (Note how rarely elision occurs in N. T. Greek) ἐκτρέφει καὶ θάλπει αὐτήν, *but nourishes (nourishes up from childhood. L. & Sc.) and cherishes (fosters, Lat. fovet, wärmt es, Meyer) it*. — καθὼς . . . ἐκκλησίαν, *even as Christ also the church*, sc. ἐκτρέφει καὶ θάλπει. Note the repetition of the precious thought, *even as Christ also the church*. Cf. verse 25. — ὅτι μέλη . . . αὐτοῦ, *because (the reason why Christ nourishes etc.) we are members of his body*.

V. 31. Nearly in the words of Gen. 2. 24, yet not introduced as a formal citation by διδ λέγει (verse 14, 4. 8), or καθὼς γέγραπται (Rom. 1. 17, 2. 24, and often). — ἀντὶ τούτου (in the LXX, ἕνεκεν τούτου), lit. *στ. against, opposite to, answering to, this* (statement), referring, to verse 30, *we are members of his body; corresponding to this* (are the well-known words) *a man shall leave etc. and shall cleave etc. and the two shall be (united) into one flesh*. As the ancient words are true and have ever been true, so the statement, *we are members of his body*, is also true and equally so. Such seems to me to be the connection and meaning; on which, however, the most diverse opinions may be found in the commentaries.

Vv. 32, 33. τὸ μυστήριον κτέ., *This mystery (the union in one flesh of husband and wife) is great; but I speak (in citing this fact) in reference*

to Christ and the church. The mystery in the one case, as in the other, is great; and the statement of the fact in each case is equally true. — πλὴν καὶ ὑμεῖς κτέ. closes and enforces the exhortation begun in verse 32, *But do ye also severally* (lit. *the one by one*). — ἕκαστος . . . ἀγαπάτω κτέ. Const. changed, thus individualizing and emphasizing the exhortation. Lit. *let each one thus* (as Christ the church) *love his own wife as (as if, as being) himself*. — ἡ δὲ γυναῖς ἴνα κτέ., and let the wife see that she fear (or reverence) her husband. Where such love exists, there can be no slavish fear. The const. of ἴνα w. the subjunc. φοβῆται, is similar to the classic idiom ὅπως w. the fut. indic. Good. § 217, Note 4; Had. 756, a. Cf. Win. § 43, 5. a.

The exhortations in this chapter will bear much meditation. Where can we find a higher and more perfect ideal of domestic relations!

CHAP. VI. The duty of children (1-3); of fathers (4); of servants (5-8); of masters (9). The armor and warfare of the Christian (10-17); to be accompanied with prayer for all saints and in particular for the apostle (18-20). The sending of Tychicus (21, 22). Concluding wishes (23, 24).

V. 1. ἐν κυρίῳ, *in the Lord*, "the sphere to which the action is to be limited" (Ell.); a most important limitation, connected w. the verb ὑπακούετε. No obedience is required which cannot be rendered ἐν κυρίῳ, within the sphere of Christian duty. Cf. the important verse 1 Cor. 7. 39, μόνον ἐν κυρίῳ, *only in the Lord*, i. e. so that no hindrance shall be placed in the way of Christian life and activity. (ἐν κυρίῳ, bracketed by W-H., but strongly defended by Meyer et al., and adopted without question by the revisers). — τοῦτο γάρ ἐστιν κτέ., *for this (such obedience) is right (is righteous conduct)*.

"On the position of children in the early church, and the relation such texts bear to infant-baptism, see Stier, *Reden Jes.* vol. vi. p. 924 sq." Ell.

"For infant-baptism, i. e. in proof that the children of Christians were at that time baptized, the exhortation of the apostle to children presents nothing whatever. The children of Christians were by virtue of their connection with Christian parents and without baptism ἅγιοι (1 Cor. 7. 14), and were required to yield obedience to their parents ἐν κυρίῳ." Meyer.

"The address to children in a letter to the church presupposes that the apostle regards them as belonging to the church, present at public worship, UNDERSTANDING THE WORD read to and applicable to them; indeed they must be regarded as baptized, since verse 1, *in the Lord*, verse 4, *in the admonition of the Lord*, obliges us to do so." Braune.

The above comments may be taken for what they are worth; I need not add any of my own.

Vv. 2, 3. This exhortation is confirmed by the citation (nearly in the words of the LXX) of the well-known commandment with promise. Cf. Exod. 20. 12, Deut. 5. 16.—τίμα (note the asyndeton) τὸν πατέρα σου κτέ., *Honor thy father and mother.*—ἥτις . . . ἐν ἐπαγγελίᾳ (these words do not belong to the citation), *which (the which, Ell.; utpote quae, Meyer; for such is, Alf. Cf. 3. 13, Note) is the first commandment with promise (of promise, Ell.; lit. in a promise, the sphere in which the commandment is uttered).*—ἵνα εὖ σοι γένηται καὶ ἔσῃ κτέ. (a continuation of the citation, containing the promise), *that it may be well with thee (lit. that it may become well to thee) and that thou mayest be long-lived (a long time), mayest live long, on the earth (or on the land).* Note that the remaining clause of the commandment is not here cited. καὶ ἔσῃ may be understood as a direct statement not dependent on ἵνα (*and thou shalt be a long time on, etc.*); but it is equally grammatical, and seems more natural to understand both verbs as dependent. Cf. Winer, § 41, b. p. 289; Butt. p. 234, § 139.

V. 4. Καὶ indicates that obligation belongs, not to children alone, but equally to parents. It is expressed, first in a negative, then in a positive, form.—Καὶ οἱ πατέρες, *And ye fathers.* The address is to fathers as the heads of families; possibly, also, because they might be more liable than mothers to severity, or even harshness. Such is the usual explanation; yet the question arises, may not οἱ πατέρες be understood here in the sense of *parents*, as in Heb. 11. 23.—μὴ παροργίζετε κτέ., *provoke not (incite not) your children to anger.* Cf. Col. 3. 21, ἵνα μὴ ἀθυμῶσιν.—ἀλλὰ ἐκτρέφετε κτέ., *but nurture, bring up, educate (Ell.), nourish (cf. 5. 29), them.*—ἐν παιδίᾳ (παιδείᾳ W-H.) καὶ νουθεσίᾳ κυρίου, *in the chastening, discipline (Ell., Alf.) and admonition of the Lord.*

V. 5. An exhortation of importance at that time; leaving it to the silent and pervasive spirit of Christianity to correct what was wrong in the organization of society and of government.—τοῖς κατὰ σάρκα κυρίοις, *your masters according to the flesh*, those who have control of your bodies, not of your consciences.—μετὰ φόβου καὶ τρόμου, *with fear and trembling*, i.e. with anxious solicitude to perform in every particular your duty.—ἐν ἀπλότῃ . . . ὕμῳ, *in singleness, frankness, sincerity, of your heart*; i.e. without any hypocrisy, false pretences, or double dealing.—ὡς τῷ Χριστῷ, *as to Christ.* This forbids the conception of anything debasing or dishonest.

Vv. 6, 7. The exhortation continued, first in a negative, then in a positive, form.—μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι (ἄνθρωπος, ἀρέσκω), *not with (according to, in the way of, after the manner of) eye-service as men-pleasers*; i.e. not as if under the master's eye.—ἀλλ' ὡς δούλοι Χριστοῦ *but as bond-servants of Christ*, and this implies a very different service, with very different motives, as explained in the words

ποιούντες . . . ἐκ ψυχῆς, *doing the will of God from the soul* (just the opposite of eye-service). — μετ' εὐνοίας δουλεύοντες κτέ., *with good-will (friendly feeling) doing service as if to the Lord and not to men.*

V. 8. A motive and encouragement for thus acting. — εἰδότες (same const. continued) ὅτι κτέ., *knowing that each one, if he do anything good, shall receive this from the Lord* (with whom is no respect of persons). — εἴτε δούλος εἴτε ἐλεύθερος (added to ἕκαστος for emphasis), *whether bond-servant or freeman* (all alike stand on the same footing in this regard). Some editors read ὃ ἐάν τι κτέ. (an unusual, but expressive, phrase), *lit. what if anything, i. e. whatsoever good, etc.*

V. 9. Καὶ οἱ κύριοι. Cf. Καὶ οἱ πατέρες, verse 4, note on Καί. — τὰ αὐτὰ ποιεῖτε κτέ., *do (be in the habit of doing) the same things to them, show the same kindly feelings indicated by μετ' εὐνοίας, verse 7.* — ἀνιέντες (ἀνά, ἦμι) τὴν ἀπειλήν, *giving up, lit. throwing up, forbearing, threatening.* — εἰδότες ὅτι introduces the consideration which should lead to this result. Cf. verse 8. — καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, *both their master and yours* (one and the same person, viz. the Lord Jesus Christ) *is in heaven*, in a position of power and of glory, and with a character that knows no partiality. — καὶ προσωποληψία (πρόσωπον, *face, outward appearance*, cf. Lat. *persōna*, *a mask, a person*, and λαμβάνω, fut. λήψομαι, later λήμψομαι), *acceptance of outward appearance, respect of persons.* — οὐκ ἔστιν παρ' αὐτῷ, *is not possible, does not exist, with him.* Cf. Gal. 2. 6.

These exhortations respecting domestic life (5. 22 to 6. 9) are certainly remarkable. Where can a more perfect ideal for all time be found?

V. 10. Τοῦ λοιποῦ, *From henceforth.* Cf. Gal. 6. 17. Meyer, Ell., Braune, Olsh., et al. read Τὸ λοιπόν, *finally.* Braune remarks that Τοῦ λοιποῦ would be unintelligible here. But why? — ἐνδυναμοῦσθε (ἐνδυναμοῦμαι) κτέ., *be strong* (lit. *be made powerful*) *in the Lord and in the strength of his might* (the sphere, and the only sphere, in which the Christian can be made powerful). The last clause is added to dwell on the thought and emphasize it. Nothing else compares with "the strength of his might;" and if the Christian abides in this, is made powerful in this, what has he to fear? What can conquer him? (The three words δύναμις, κράτος, ἰσχύς are not always easily distinguished. Perhaps the English words *power, strength, might*, correspond most nearly to them. ἐν τῷ κρᾷ τῆς ἰσχύος αὐτοῦ is an exceedingly emphatic expression, *in the strength of his might, or in his mighty strength.* Cf. Butt. § 132, 10, p. 161. Cf. 1. 19)

V. 11. A continuation of the thought in verse 10, indicating the means to be used. — ἐνδύσασθε (ἐν-δύω, or ἐν-δύνω) κτέ., *Put on (upon yourselves) the whole armor, the panoply, of God, that which comes from God.*

The breastplate, shield, helmet, sword are specified afterwards. — *πρὸς τὸ δύνασθαι ὑμᾶς στῆναι*, *that ye may be able to stand* (lit. *towards your being able* etc.). — *πρὸς τὰς μεθοδίας τοῦ διαβόλου*, *against* (lit. *towards*) *the wiles* (cf. 4. 14, note) *of the devil* (the arch-enemy, the chief of those enumerated in verse 12).

V. 12. The need of complete armor. — *ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη*, *because our wrestling* (*our struggle*, Ell.) *is not* etc.; lit. *because there is not to us the wrestling* ("a hand to hand and foot to foot 'tug of war': our life and death struggle, there being but *one* such." Alf.) — *πρὸς αἷμα καὶ σάρκα*, *against blood and flesh*, i. e. against mere men, frail and perishable. Cf. Gal. 1. 15. — *ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς κτῆ.*, *against the principalities, against the authorities, against the world-rulers* (κόσμος, κράτος) *of this darkness, against the spiritual* (*hosts, armies*) *of wickedness in the heavenly* (*regions*). Cf. 2. 2, where the air (τοῦ ἀέρος) is spoken of as the region in which the ruler of evil spirits now holds some sort of sway. Note the emphatic repetition of *πρὸς*. The powers of evil seem here to be arranged in ranks or classes somewhat analogous to the conception of ranks among the unfallen angels. Cf. 1. 21.

V. 13. Introduced as a conclusion from the thought in verse 12. — *διὰ τοῦτο*, *On this account, for this cause, therefore* (an inferential, causal, and demonstrative clause: *διό* = *δι'* &, an inferential and relative clause, *wherefore*). — *ἀναλάβετε* (*ἀναλαμβάνω*), *take up*; the usual word for taking up armor; the opposite of *κατατίθημι*. — *ἵνα δυνηθῇτε ἀντιστῆναι*, *that ye may be able to stand in opposition* (to all these evil forces). — *ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ*, *in the evil day*, the day of peculiar trial and temptation, whenever that might come to each individual; such as does come sooner or later to every one. So the expression is now usually understood. Other interpretations, many of which are very far-fetched, need not here be enumerated. — *καὶ ἅπαντα . . . στῆναι*, *and having done* (*having fully accomplished*) *all, to stand* (emphatic position). No wavering, no flinching, even in the fiercest conflict, is allowable. Note the calmness, the determination, the trust, implied in *στῆναι*. It is only in the divine armor that such composure and firmness are possible, as many of us well know.

V. 14. Further and more specific directions for the accomplishment of this result. — *στῆτε οὖν*, *Stand therefore* (*οὖν* is used for "confirmation, continuation, or inference," L. & Sc.; *διὰ τοῦτο*, longer and more emphatic, denotes the idea of cause, as well as a logical conclusion; often rendered *for this cause*: *οὖν* is never thus rendered). — *περιζωσάμενοι* (*περιζώννυμι*) *κτῆ*, *having girded about* (for yourselves) *your loins in truth* (*ἐν* is not, I think, instrumental: but denotes rather the vital element, or the atmosphere, in which the girding of the loins is accom-

plished). — *καὶ ἐνδυσάμενοι κτέ.*, and having put on the breast-plate of righteousness (*τῆς δικαιοσύνης*, gen. of apposition. Winer, § 59, 8, a). There seems to be no need of giving *δικαιοσύνη* here a different shade of meaning from that which it has regularly in the writings of Paul.

V. 15. *καὶ ὑποδησάμενοι (ὑπο-δέω) κτέ.*, and having shod your feet, having bound (sandals) under your feet. — Girding the loins, putting on the breast-plate and binding on the sandals were the first acts of the soldier in getting ready for duty. — *ἐν ἐτοιμασίᾳ κτέ.*, in a preparation, in "a state of readiness" (Ell.): *ἐν* as in verse 14. — *τοῦ εὐαγγελίου* may be viewed as object. gen., for the gospel, for preaching the gospel (so Chrys. Erasm., Luther, and the majority of the older interpreters); or as gen. of source, in a readiness of the gospel, i. e. such as comes from the gospel (so Meyer, Alf., Ell., Braune, and most of the modern expositors). I must confess that the older view strikes me as the more forcible. — *τῆς εἰρήνης*, gen. of characteristic, or of contents (*in a state of readiness for preaching the gospel of peace*. For this rendering of *εὐαγγέλιον*, cf. Rom. 15. 19, Note).

V. 16. *ἐν πᾶσιν*, In all things, in all situations, "on all occasions" (Alf.). Many editors (Ell., Meyer, Braune, et al., Alf. doubtful) read *ἐπὶ πᾶσιν*, in addition to all, besides all, zu Allem noch hinzu (Meyer). — *ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως* (gen. of apposition. Cf. *τῆς δικαί.*, verse 14), taking up the shield of faith. *θυρεός*, Lat. *scutum*, a large rectangular shield, somewhat curved around the body. A vertical, rectangular section of the bark of a large tree would represent the shape. (*ἀσπίς*, a round shield, carried by the Grecian hoplite, Lat. *clipeus*.) — *ἐν ᾧ*, in which, "as protected by and under cover of which" (Ell.). Recollect that the *θυρεός* was large and curved, so as nearly to cover the body. — *δυνήσεσθε . . . σβέσαι (σβέννυμι)*, you will be able to quench (to extinguish) all the darts (all the missiles) of the evil one, those which have been set on fire. In attacking breastworks, or other fortifications, darts with tow, or something of the kind, attached and ignited, were often used. To speak of *extinguishing* such ignited darts with the shield as an instrument is not very intelligible; but under the cover of such a shield and protected by it, the work of extinguishing might be safely carried on and completed. Cf. Meyer. — If *τά* is omitted before *πεπυρωμένα*, we may render, *all the darts of the evil one after they have been set on fire*. The reading with *τά* is generally preferred.

V. 17. *καὶ τὴν περικεφαλαίαν (περί, κεφαλὴ) τοῦ σωτηρίου* (gen. of appos.) *δέξασθε*, and receive (spoken of something offered) the helmet of salvation (salvation as a helmet). Thus far, only the defensive weapons of the heavy-armed soldier have been named; the breast-plate, the shield, the helmet. Now a single offensive weapon is mentioned. The

shield was carried on the left arm; the sword would be taken in the right hand. — *καὶ τὴν μάχαιραν κτέ.*, and the sword of the (Holy) Spirit (gen. of source; not here of appos., which would render the next clause superfluous), the sword which the Holy Spirit furnishes. — *ὁ* (agrees, not w. the anteced. *μάχαιραν*, but w. the predicate *ῥῆμα*. Win. § 24. 3, p. 166) *ἐστὶν ῥῆμα θεοῦ*, which is the word (that which has been spoken) of God (viz. the gospel. Cf. verse 15).

V. 18. *διὰ πάσης προσευχῆς . . . προσευχόμενοι κτέ.* Connect w. *στῆτε οὖν* verse 14. *Stand therefore . . . with all (every form of) prayer and supplication, praying in every season in the Spirit.* W-H. and Meyer place a comma after *δεήσεως*: *διὰ* w. gen., the state through which, or condition in which (cf. Rom. 2. 27, 4. 11, 14. 20), may be rendered, *with*: *πάσης* is understood in connection with *ἐν παντὶ καιρῷ*, every prayer suited to the occasion or the situation: *δεήσεως* added to *προσευχῆς* for emphasis. Although *προσευχή* denotes *prayer* (addressed to God), *δέησις* *supplication* or *entreaty* (addressed either to God or to man), yet it is highly improbable that the writer had any such distinction in mind here: *ἐν πνεύματι* ("certainly not the human spirit," Ell.), *in the (Holy) Spirit*; the sphere in which. — *καὶ εἰς αὐτὸ* (refers to the thought in the preceding clause) *ἀγρυπνοῦντες κτέ.*, and thereunto (with this end in view, looking into it) *watching (being vigilant, wide awake) in all perseverance and supplication* (the latter word showing wherein the perseverance should be manifested) *for* (note the use of *περί* here = *ὑπέρ*) *all the saints*: *πάση*, like *πάσης*, *in all perseverance* suited to the necessity.

V. 19. *καὶ ὑπὲρ* (cf. *περί* above) *ἐμοῦ* (the addition of an emphatic particular) *and for me.* — *ἵνα μοι δοθῇ (δίδωμι) λόγος* (the object of the supplication, suggesting also the contents), *that there may be given to me argument, utterance* (*λόγος* includes both ideas, Lat. *ratio* and *oratio*). — *ἐν ἀνοίξει τοῦ στόματός μου*, *in* (or *at*, dat. of time) *the opening of my mouth* (more naturally connected with what precedes). — *ἐν παρρησίᾳ γνωρίσαι κτέ.*, *in boldness (frankness, openness, L. & Sc.) to make known the mystery of the gospel*: *γνωρίσαι* w. *λόγος δοθῇ*, *that utterance may be given so as to make known.* Observe that *τὸ μυστήριον* does not necessarily mean something difficult to understand; but rather, in many instances, something that had been kept concealed, something not hitherto made known. Cf. 1. 9, note. "To make known the mystery of the gospel," i.e. to make known the glad tidings that had not previously been proclaimed to the world.

V. 20. *ὑπὲρ οὗ*, *for which* (i.e. the mystery of the gospel, which he desired to make known. So Meyer, Alf., Ell., Braune, et al.). — *πρεσβεύω ἐν αλυσί, I am an ambassador in a chain*; — an ambassador, a most honorable character; an ambassador of Christ, of one far more exalted

than any earthly sovereign; in a chain! as a prisoner. How striking the contrast! — *ἵνα κτέ.*, *that in it* (viz. the mystery of the gospel) *I may speak boldly*; coördinate with *ἵνα . . . δοθῇ* above. So Meyer, Alf., Ell., et al. — *ὥς δεῖ με λαλῆσαι*, *as it is necessary that I speak, as it is my duty, as I ought, to speak*. Note the use of *λαλέω* in the N. T. Here predicated of the highest and most important message. The meaning, *to babble, chatter, prate*, does not belong to the N. T.; but chiefly to the Greek of an earlier period.

V. 21. *Ἵνα . . . εἰδῆτε*. *But that you also may know*: *δέ* denotes the transition to another topic: *καὶ ὑμεῖς*, *you also*, as well as the Colossians, to whom Paul wrote by the same messenger (cf. Col. 4. 7). — *τὰ κατ' ἐμέ*, *the things relating to me, my affairs*. — *τί πράσσω*, *how I do*, explanatory of *τὰ κατ' ἐμέ*. — *Τύχικος*, *Tychicus*. Cf. Acts 20. 4, Col. 4. 7, 2 Tim. 4. 12, Titus 3. 12. Nothing more is known of him than we learn from these passages. — *ὁ ἀγαπητὸς ἀδελφὸς . . . ἐν κυρίῳ*, *the beloved brother and faithful servant in the Lord, or minister in the Lord* (the sphere of his service); — words of commendation, which Paul thought it proper to add, although Tychicus was probably known to the Ephesians. Cf. Acts 20. 4.

V. 22. *ὃν ἐπεμψα πρὸς ὑμᾶς*, *whom I have sent to you*: *ἐπεμψα*, like *ἔγραφα* in epistolary style. Winer, p. 278. Whether Tychicus went first to Colossae and thence to Ephesus, or the reverse, is not certain. If the letter was written at Caesarea, as Meyer and others suppose, the bearer might very probably go by land and thus reach Colossae first. — *εἰς αὐτὸ τοῦτο*, *for this very purpose, with this very end in view*. — *ἵνα γνῶτε (γινώσκω) τὰ περὶ ἡμῶν*, *that you may know the things concerning us* (including Paul and his companions). — *καὶ παρακαλέσθαι κτέ.*, *and that he (Tychicus) may comfort etc.* In what way he might comfort their hearts, we are not informed. From the worldly point of view, the situation of the apostle would seem to afford little comfort; but the glorious hopes of the future might always afford unspeakable encouragement. Bear in mind the full meaning of *παρακαλῶ*, *to exhort, cheer, encourage*; not less than, *to comfort, console*.

Vv. 23, 24. *Εἰρήνη τοῖς ἀδελφοῖς*, *Peace* (not merely in the ordinary worldly sense of the term, but in that far higher sense which only the Christian knows: a parting wish, sc. *εἴη*) *be to the brethren*, viz. those to whom the letter was read, whether at Ephesus or Laodicea. — *καὶ ἀγάπη μετὰ πίστεως ἀπὸ κτέ.*, *and love (Christian love) with* (not *σύν*, *in company with*; but *μετά*, *in the midst of, mingled with*, denoting the most intimate union) *faith from* (coming from, the only source of true faith) *God the Father and the Lord Jesus Christ* (one preposition with both genitives; not two separate sources of faith, but one common and united source). — *ἡ χάρις κτέ.*, sc. *εἴη*, a second and general benediction. *Grace* (in the

highest and most comprehensive sense ; “ *the grace κατ’ ἐξοχήν*, i. e. the grace of God in Christ.” Meyer) *be with (in the midst of) all those loving, all who love, our Lord Jesus Christ.* — ἐν ἀφθαρσίᾳ, the closing and emphatic words of the epistle ; most naturally joined w. τῶν ἀγαπώντων, *who love our Lord Jesus Christ in incorruptness* (R. V.), *in incorruption* (Ell.), *in incorruptibility* (Alf.) The rendering *in sincerity* is weak and does not bring out the full meaning of the Greek word. It is sometimes rendered *in immortality*, and that idea, together with the meaning *in incorruption*, belongs to the word by its etymology (α priv. and φθείρω) and its use. Cf. Rom. 2. 7, 1 Cor. 15. 42, 50, 53, 54, 2 Tim. 1. 10. The love of the Christian is pure, with nothing low, nothing false in it ; and it is also imperishable, immortal.

EPISTLE TO THE COLOSSIANS.

GENERAL OUTLINE.

SALUTATION (ch. 1. 1, 2); Expression of thanksgiving (1. 3-8); Prayer of the apostle for the church, with thanksgiving (1. 9-12); The redemptive work and the glory of Christ (1. 13-23); An expression of joy in the midst of sufferings in view of his work as an apostle (1. 24-29); An expression of anxiety (2. 1-3); Warnings against false teachers, with touching references to their first profession of faith in Christ (2. 4-15); Special warnings (2. 16-23); Exhortations, to seek those things which are above; to mortify the members which are upon the earth; to be kind, forbearing, loving, thankful (3. 1-17); Special exhortations to wives, husbands, children, fathers, servants, masters (3. 18 to 4. 1); Further exhortations (4. 2-6); Commendations and salutations (4. 7-17); Closing salutation with Paul's own hand (4. 18).

CHAP. I. verses 1, 2. Cf. Eph. 1. 1, 2. — *καὶ Τιμόθεος*, and *Timothy*; not thus introduced in Eph.; may have been the amanuensis of this epistle. — *ὁ ἀδελφός*, the brother (in Christ). — *τοῖς . . . ἁγίοις* (may be viewed as adj. or as subst.) *κτέ.* For the two constructions, see R. V. In Eph. 1. 1, and in the address of other epistles (Rom. 1. 7, 1 Cor., 2 Cor., Phil.), *ἁγίοις* is subst. — *ἐν Χριστῷ*, closely united in sense w. *πιστοῖς ἀδελφοῖς*, faithful brethren in Christ. — *χάρις ὑμῖν κτέ.* Cf. Rom. 1. 7, note.

Vv. 3, 4, to verse 9. Thanksgiving for the Christian character of the church in Colossae. — *Εὐχαριστοῦμεν*, *We* (i. e. Paul and Timothy) *give thanks.* — *τῷ θεῷ καὶ πατρὶ κτέ.* Cf. Eph. 1. 3, and 17, notes. W-H. omit *καί*, so also R. V., *to God, the Father of etc.* — *πάντοτε* may be joined w. *εὐχαριστοῦμεν* (so Meyer, Braune, et al.), or w. *προσευχόμενοι* (Ell., Alf., et al.). The latter certainly seems preferable (cf. R. V.); unless, indeed, its force extends over the whole clause, the two ideas, thanksgiving and

prayer, being closely united and not separated in the apostle's mind, so that "always" with him might be predicated of both. — *περὶ ὑμῶν*, apparently = *ὑπὲρ ὑμῶν*, verse 9. — *ἀκούσαντες*, both temporal and causal, *after having heard* and *because we have heard*. — *τὴν πίστιν . . . ἐν Χρ-ῒ Ἰησ-*, *your faith* (belief and trust) *in Christ Jesus* "as the sphere or substratum of the *πίστις*, that in which the faith centres itself." Ell.). — *ἣν ἔχετε*, *which you have*. It would have been grammatical, and more usual, if the article *τὴν* had been repeated after *ἀγάπην* (st. *ἣν ἔχετε*), and this reading is found in some MSS. W-H. include *ἣν ἔχ-* in brackets. The words, *which you have*, are more positive and emphatic than the article. — *εἰς πάντας τοὺς ἁγίους*, *towards all the saints*: lit. *into*. It was a love which extended not simply *towards*, or *up to*, *all the saints*, but *into the midst of them*.

V. 5. *διὰ τὴν ἐλπίδα*, connected most naturally with the words just before, *the love which you have for all the saints on account of the hope* etc. So Chrys., Theoph., Calvin, Meyer, Alf., Ell., et al. *ἐλπίδα* here by metonymy for the object of hope, that which is hoped for. Cf. Rom. 8. 24, Gal. 5. 5, notes. "The love they entertained towards the *ἅγιοι* was evoked and conditioned by no thought of any earthly return (compare Calvin), but by their hope for their *μισθός* in heaven." Ell.). — *τὴν ἀποκειμένην κτέ.*, *which is laid up* (lit. *laid away*) *for you in heaven* (a place of absolute safety. Cf. Matt. 6. 20, Luke 12. 33). — *ἣν προηκούσατε*, *of which ye heard*, or *have heard, before*. It is not necessary to give any more definite meaning to *προ-*, referring it to any particular time in the past. — *ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου*, *in the word of the truth of the gospel*, i. e. in the word containing, embodying, the truth which belongs to the gospel. Cf. Eph. 1. 13, Gal. 2. 5, 14.

V. 6. *τοῦ παρόντος εἰς ὑμᾶς*, *which has come into the midst of you* (not simply *unto you*): *παρεῖναι* w. *εἰς* is not unfrequent in classic writers. — *καθὼς . . . ἐστίν*, *even as it is also in all the world*. Cf. Matt. 13. 38, *the field is the world*. "In all the world indicates the whole world as the field in which the gospel is found and which it will permeate." Braune. — *καρποφορούμενον καὶ αὐξανόμενον* (agree w. the subj. of *ἐστίν*), *bearing fruit and increasing* (or *growing*); a figure taken from a fruit-bearing tree, indicating the proper effect of the gospel, and its extension. — *καθὼς καὶ ἐν ὑμῖν*, *even as* (it bears fruit) *among you*, or *in you, also* (as well as in all the world). — *ἀφ' ἧς ἡμέρας*: anteced. in relat. clause, = *ἀπὸ τῆς ἡμέρας ἐν ᾗ*, *from* (or *since*) *the day in which, from the day when*. — *ἠκούσατε*. Many supply here the idea *τὸ εὐαγγέλιον*, *you heard* (it, i. e. the gospel). So Alf., Ell., Meyer, Eadie, Riddle. Others make *τὴν χάριν κτέ.* the object of both verbs, *you heard and knew the grace of God*. So De Wette, Braune, R. V. The latter seems more natural grammatically, and the thought is equally clear. — *ἐν ἀληθείᾳ* (emphat. position), *in*

truth, qualifies the whole preceding expression (verbs and object acc.), and suggests a contrast with the doctrines of the false teachers who had crept in among them.

Vv. 7, 8. *καθώς*, *even as* (denoting manner, not cause, and closely connected w. *ἐν ἀληθείᾳ*). — *ἐμάθετε ἀπὸ Ἐπαφρᾶ* (1st declens.) *κτέ.*, *you learned from Epaphras* (mentioned again in 4. 12, Philem. 23. Probably not the same as Epaphroditus Phil. 2. 25), *our beloved fellow-servant*; one of the first, and perhaps the very first, preacher of the gospel in Colossae. He is here fully endorsed by the apostle. — *ὃς ἐστὶν κτέ.*, *who is faithful for you (in your behalf) as a minister of Christ*; a further commendation. W-H. prefer *ὑπὲρ ἡμῶν*. So R. V. *on our behalf*. (*διάκονος*, rendered *minister, servant, deacon.*) — *ὁ καὶ δηλώσας ἡμῖν*, *who also* (an additional statement concerning Epaphras) *made known, made plain, to us*. — *τὴν . . . ἀγάπην ἐν πνεύματι* (closely connected in sense: the omission of *τὴν* after *ἀγάπην* is in keeping with N. Test. usage. Cf. Winer, § 20, 2), *your love in the Spirit*, i. e. in the Holy Spirit, as the vital atmosphere in which their love existed. It seems irrelevant to inquire whether their love to Paul (so Chrys. et al.), or their love to one another (so De Wette, Olsh., et al.), or their love to Epaphras (so Meyer), is here meant. As the clause stands without particular qualification, it naturally includes all these, — Christian love, brotherly love, in the Spirit.

V. 9. *Διὰ τοῦτο*, *On this account*, viz. all that is said from verse 4; particularly their faith and love. — *καὶ ἡμεῖς*, *we also*, i. e. Timothy and I on our part. — *ἠκούσαμεν*, *we heard (it)*, i. e. the account of your faith and love). — *οὐ πανόμθα*. Cf. Eph. 1. 16, note; also verse 3. — *προσευχόμενοι*, *praying*, the generic word; *αἰτούμενοι*, *asking, begging*, spoken of any earnest request to any person. The two together intensify the thought. — *ἵνα πληρωθῇτε κτέ.*, the object and the substance of the prayer, *that ye may be filled, made full*, etc. — *τὴν ἐπίγνωσιν*, acc. of remote object w. the pass. voice, st. gen., see L. & Sc. *πληρώω*. *ἐπίγνωσις* is often rendered *full knowledge*; but a full knowledge of God's will is not possible for the finite mind; hence, perhaps we may render it, *a definite, or positive, knowledge*; in distinction from a vague, doubting, hesitating, knowledge. — *ἐν πάσῃ σοφίᾳ κτέ.* Connect closely in thought w. the verb. Lit. *in order that (being) in all spiritual wisdom and understanding ye may be made full as regards the definite knowledge of his (God's) will*. I see no necessity for regarding *ἐν* here as instrumental; but rather as denoting the sphere in which the action of the verb takes place. Cf. Eph. 1. 8; also notes on Eph. 3. 19, and 5. 18. Connect *πνευματικῇ* w. both nouns, *in all wisdom and understanding imparted by the Spirit*, i. e. the Holy Spirit. (*σοφία* is the generic word: *σύνεσις*, fr. *σύνημι*, *the act of putting together and comparing, intelligence*: cf. *φρόνησις*, Eph. 1. 8.) The opposite of *πνευματικός* is *σαρκικός*, 2 Cor. 1. 12.

V. 10. περιπατήσαι κτέ. (infin. denoting purpose, exegetical of ἵνα πληρωθῇτε κτέ.), *to walk etc., ut ambuletis* (Vulg.), *that ye walk, etc.* — ἀξίως τοῦ κυρίου, *worthily of the Lord*, i. e. of Christ. So κύριος is usually, perh. always, to be understood in Paul's epistles. "In the gospels, 2 Pet., and James, it commonly refers to God, but in 1 Pet. 2. 13, to Christ." Ell. — εἰς πᾶσαν ἀρεσκίαν (ἀρεσκεῖαν, Meyer, Winer, § 6, 1, g.; ἀρέσκειαν, Alf., Ell., Lachm.), *unto all pleasing*, directing attention and effort *into*, entering *into*, every form of pleasing, every action that is pleasing. — Meyer calls attention to the three clauses describing more particularly περιπατήσαι ἀξίως κτέ., viz. (1) ἐν παντὶ ἔργῳ ἀγαθῷ κτέ., (2) ἐν πάσῃ δυνάμει κτέ., (3) μετὰ χαρᾶς κτέ. — ἐν παντὶ ἔργῳ ἀγ., *in every good work*; "sphere in which the καρποφορία is manifested." Ell. — αὐξανόμενοι τῇ ἐπιγνώσει κτέ., *increasing in the (definite) knowledge of God*. Many regard the dat. here as instrumental, *by the knowledge etc.* So Alf., Ell., Riddle, et al. I much prefer the rendering *in*, or *in respect to*, dat. of reference: "the dat. denoting that *with respect to which* a statement is made." Good. § 184. 4. *In every good work*, not in a life of indolence, bearing fruit and growing in respect to a clear and definite knowledge of God. Note that Paul does not undervalue, any more than James, *every good work*.

Vv. 11, 12. ἐν πάσῃ δυνάμει κτέ. (the second clause describing περιπατήσαι ἀξίως κτέ.), *in all power, or in every (form of) power, made powerful according to the might of his glory*. κατὰ κτέ. denotes the pattern, or the kind, according to which the Christian is made powerful. τῆς δόξης, possessive gen. Cf. Eph. 1. 6. For the three words, δύναμις, κράτος, ἰσχύς, cf. Eph. 6. 10, note. — εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν, *with a view to, or entering into, all patience and longsuffering*: "to lead you into every form of patience and longsuffering." Ell. ὑπομονή, *a remaining under, endurance, steadfastness, fortitude*; μακροθυμία, *a mind, courage, to bear long*. Cf. Rom. 2. 4, note. — μετὰ χαρᾶς may be joined with what precedes. So R. V., Alf., De Wette, Braune, W.-H., and many others. Or it may be connected w. εὐχαριστοῦντες κτέ. So Ell., Meyer, Huther, Ewald, Lachm., and many others. The ancient scholars and versions seem about equally divided. Viewing the structure of the entire sentence, the latter seems to me more natural; *with joy giving thanks etc.* (the third clause describing περιπατήσαι κτέ.). — τῷ πατρὶ τῷ ἱκανώσαντι κτέ., *to the Father who made you able, who qualified you, (to enter) into the part (or the portion) of the allotment (or the inheritance) of the saints in light*. Meyer et al. read ἡμᾶς, st. ὑμᾶς, *made us able, or meet*. ἐν τῷ φωτὶ is best viewed, I think, as qualifying the words τοῦ κλήρου τῶν ἁγίων, *of the inheritance of the saints* (which is) *in light* (τῷ viewed as generic article). It may suggest the thought that there is another inheritance which is not in light, but in outer darkness.

V. 13. δὲ ἐρύτατο (ἐρρύσατο, Alf., Ell., et al., Lex. ῥύομαι) ἡμᾶς, *who*

drew us, rescued us. Note the transition at this point, from the duty and privileges of the Christian, to the work and character of Christ in vv. 14 ff. — ἐκ τῆς ἐξουσίας κτέ., *from, out of, the power, the authority, of darkness.* ἐξουσία, as distinguished from δύναμις, κράτος, ἰσχύς, may often be rendered *authority*. See L. & Sc. "*darkness*," i.e. the powers which have their abode in darkness. — καὶ μετέστησεν (μετά, Lat. *trans*, ἵστημι, *to put, to place*) εἰς τὴν κτέ., *and translated, transported, us into* (lit. *placed us over into*) *the kingdom of the son of his love* (descriptive gen., "the son upon whom his love rests." Alf.). This is presented as a historic fact, which took place at our conversion. Note the two points: the rescue, and the placing over into the kingdom of his son. Can any human power, or any power of darkness, reverse what God has done? ἡ βασιλεία τοῦ υἱοῦ, ἡ βασιλεία τῶν οὐρανῶν, ἡ βασιλεία τοῦ θεοῦ, all denote one and the same kingdom.

Vv. 14, 15. ἐν ᾧ, *in whom* (not *by* etc.). — ἔχονεν, not *fut.*, not *past*, but *pres.*, *we have, are having*. — τὴν ἀπολύτρωσιν. The article may be viewed as denoting that which is well known, or as an unemphatic possess. pron., or as the generic article; *the* (well known) *redemption* (Ell., B. U.), or *our redemption* (Alf., R. V.), or simply *redemption*. — τὴν ἀφεσιν τῶν ἁμ., explanatory appos. w. τὴν ἀπολύτ., *the forgiveness, or the remission, of sins, or of our sins.* Cf. Eph. 1. 7, notes. — After telling what *we have* in Christ, the apostle proceeds to speak of the exaltation of Christ, to tell *what Christ is*: ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, *who is the image, the likeness, of the invisible God*: *Bild Gottes des unsichtbaren* (Meyer): εἰκὼν, predicate; hence without the article in Greek. With the expression here, cf. 2 Cor. 4. 4, Heb. 1. 3. — For the further use of εἰκὼν, cf. Rom. 1. 23, 8. 29. — For the three most important passages in the epistles of Paul which speak of the person and exaltation of Christ, compare with this Eph. 1. 20-23, Phil. 2. 6-11. "Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of his substance, nature, and eternity." Ell. — πρωτότοκος πάσης κτίσεως, *the first-born, or first-begotten, before every creature, or before all creation*, i.e. begotten and born before any created thing came into existence. After describing the relation of Christ to God, the Creator, the apostle here states his relation to that which is created. For the gram. const. cf. Jno. 1. 15. πρῶτός μου, *first in relation to me*, i.e. BEFORE *me*. πάσης κτίσεως is not gen. of the whole w. πρωτότοκος, but gen. of comparison. So Ell., Meyer, et al. Cf. Winer, § 35, 4, Note. Thus we may, I think, correctly render, *born before every created thing* (just as we must render πρῶτός μου, BEFORE *me*); "vor jedem Geschöpf geboren." Meyer. For this meaning of κτίσις, cf. Rom. 1. 25, 8. 39, Heb. 4. 13.

Vv 16, 17 These two verses distinctly and emphatically confirm the rendering of πρωτότοκος πάσης κτίσεως — ὅτι . . . τὰ πάντα, *because in*

him (as the sphere, "the creative centre of all things, the causal element of their existence." Ell.) *all things were created*, i. e. in him all things which were created had their origin, came into existence: hence, he could not himself be included among the things created, not even though the first of them in the order of creation. Note the frequent use of *τά πάντα* in N. T. *all things*, distinctly and definitely, not in general and vaguely. Cf. Win. § 18, 8. The following clauses describe with great emphasis the meaning of *τά πάντα*, in respect to locality, and in respect to character. — *εἴτε θρόνοι . . . εἴτε ἐξουσίαι*, descriptive of the *τά ὁρατά* and the *τά ἀόρατα*, *whether thrones or dominions or principalities (governments) or powers (authorities)*. Cf. verse 13, note). — *τά πάντα . . . ἐκτίσται*. A solemn and emphatic repetition of the thought: *all things have been created through him and for (or unto) him*: *ἐκτίσθη*, aor., *were created*: *ἐκτίσται*, pf., *have been created* (up to the present time): *εἰς αὐτόν*, *for*, or *unto*, *him*, the purpose, the end in view. Cf. Rom. 11. 36, *ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν τὰ πάντα*. See note *in loco*. Not by any means a contradiction of the statement here in Col.; but showing the intimate relationship of the Father and Son. See also Heb. 1. 2; and Jno. 1. 3, *χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν*. — *καὶ αὐτός*, *and he* (emphat.), *he the Creator in contrast with the things created*, the *τά πάντα* of verse 16 (*αὐτός* in the nom. is never the simple unemphatic "he." Meyer. Yet in the N. T. it sometimes seems less emphatic than in classic Greek). — *πρὸ πάντων*, *before* (in the sense of time) *all things*: the thought in *πρωτότοκος*, verse 15, repeated, the pre-existence of Christ. — *τά πάντα . . . συνέστηκεν* (pf. in form, pres. in meaning), *all things in him consist, stand together*: out of him, they would fall to pieces, be dissolved.

V. 18. Second point presenting the exaltation of Christ. After speaking of him as *πρωτότοκος πάσης κτίσεως*, he now tells what he is to the church, as *πρωτότοκος ἐκ νεκρῶν*. — *καὶ αὐτός ἐστιν . . . ἐκκλησίας*, *and he* (emphat. as in verse 17) *is the head* (emphat.) *of the body* (*his body*. Ell.), *the church*. By this figure, the vital union of Christ and the church is vividly presented. — *ὅς ἐστιν ἀρχή* (pred., hence without the article), *who is the beginning*. The relat. *ὅς* may be translated, as often, by a conj. and pers. pron.; *and he* is etc., or *seeing he is* (Ell.): *ἀρχή*, *the beginning*. The words following explain in what sense this is used. — *πρωτότοκος ἐκ τῶν νεκρῶν*, *first-born from the midst of the dead*. The word *πρωτότοκος* is perhaps here suggested by the expression above in verse 15. His resurrection and union with the spiritual body is spoken of as a birth. Others had been translated, or had been raised to the natural body to die again. He alone was *πρωτότοκος ἐκ τῶν νεκρῶν*. Cf. Acts 26. 23, 1 Cor. 15. 22, 23, Rev. 1. 5. — *ἵνα γένηται . . . πρωτεύων*, *in order that in all things* (or *among all*) *he might become preëminent*: lit. *that he might become in all things himself (alone) being first*. Note the repetition of the stem syllable *πρωτ-*.

Note also *ἵνα* w. the subjunc., st. *ἵνα* w. the optat., regularly in N. Test. Greek and also in the later Greek generally.

Vv. 19, 20. ὅτι, *because*, confirmation of the thought just expressed, *that he himself should become first in all things* (or *among all*). — ἐν αὐτῷ, *in him*, i. e. in Christ; placed first for emphasis. — εὐδόκησεν κτέ. Three constructions are possible. (1), εὐδόκησεν as impers., *it was pleasing* (to the Father), or *it was the good pleasure* (of the Father), (R. V.); (2), *he* (the Father) *was pleased* (so Alf., Meyer, Braune, et al.); (3), *the whole fulness* (of the God-head) *was pleased to dwell* (Ell.). The second const. seems to me preferable; 1st, because εὐδοκεῖν (a later Greek word; classic δοκεῖν) is usually personal; not impers. as in the first const. above (cf. 1 Cor. 1. 21, Gal. 1. 15); 2d, because εἰρηνοποιήσας, verse 20, is thus made regularly to agree with the implied subj. of εὐδόκησεν, sc. θεός. The const. Χριστός as subj. of εὐδόκησεν (Hofm., Conyb., et al.), I cannot adopt. I would therefore render, *because he* (God the Father) *was pleased that in him* (Christ) *all the fulness* (or *all his fulness*) *should dwell*. Whichever of the three constructions is adopted, the thought — a most striking and important one — remains the same. — καὶ δι' αὐτοῦ ἀποκαταλλάξαι (ἀπό, κατά, ἀλλάσσω), sc. εὐδόκησεν, *and through him* (he was pleased) *to reconcile all things unto himself* (lit. *into himself*, as the end; the one being into whose character and claims attention was directed. The reconciliation was to be no surface work, like the reconciliation among hostile nations; but intimate, internal, pervading). It seems to me more natural to refer αὐτόν to the Father than to the Son, although not reflexive in form (which is rare in N. T. Greek. Cf. Eph. 1. 5, εἰς αὐτόν, note). — εἰρηνοποιήσας . . . αὐτοῦ, *having made peace through the blood of his cross* (i. e. through the blood shed upon his cross); particip. denoting manner or means. It seems unnecessary to inquire, as some have done, whether the particip. here denotes an act antecedent to that of the verb, or synchronous with it. It is sufficient to say that both denote accomplished facts; one fact, whether antecedent or synchronous, being the means for the accomplishment of the other fact. — δι' αὐτοῦ, *through him*, an emphatic repetition. — εἴτε τὰ ἐπὶ τῆς γῆς κτέ., also an emphatic repetition: appos. w. τὰ πάντα; *whether the things upon the earth or the things in the heavens*. What, then, does this emphatic declaration of reconciliation signify? The best, and in fact the only safe answer, is found in the exact signification of the word ἀποκαταλλάξαι, from ἀλλάσσω, *to effect a change*, κατά, intens., and ἀπό denoting departure from something. Without Christ, there was no access to God for the sinner, even if he had desired it. Christ effected a change (ἀλλάξαι); he effected it completely (κατά); a change from a former state, or relation, to a new one (ἀπό). By this change, a way of access to God, a righteous God, was opened up to the sinner. God could now be himself righteous, and account as right-

eous him who is of faith in Jesus (Rom. 3. 26). This is what the verse before us asserts in its relation to ourselves. But it may be said, we know that a large part of the world around us, and we are also assured that the powers of darkness, are not actually reconciled to God. How, then, are we to understand the entire statement? Simply as proleptic. Cf. Eph. 2. 6, Rom. 8. 30. Winer, § 40, 5, 2, p. 278. Also the prophetic use of the preterite in Hebrew. Green's Gram. § 262, 4. That which is here spoken of as an accomplished fact has only begun to be realized, is already fully assured, and will be seen in its entire fulfilment when the new heavens and the new earth, wherein dwelleth righteousness, shall appear (2 Pet. 3. 13, Rev. 21. 1); when the unbelieving and abominable shall have been cast out from the new heavens and the new earth and shall have their part in the lake that burneth with fire and brimstone (Rev. 21. 8); when the devil that deceived the nations, together with the beast and the false prophet, shall be cast into the lake of fire and brimstone (Rev. 19. 20, 20. 10). Cf. the interpretations of Meyer and of Braune *in loco*. For a similar train of argument, a similar prolepsis, see Heb. 2. 8, 9, ff. With the doctrinal statement of Paul in this passage, cf. Eph. 1. 10, note; also 1 Cor 15. 24-28.

V. 21. Application to the readers of the epistle. — καὶ ὑμᾶς (obj. of ἀποκατήλλαξεν) ποτὲ ὄντας ἀπηλλοτριωμένους (ἀπ-αλλοτριῶ, ἀλλότριος, of or belonging to, another), *And you, when once, or though once, alienated*, descriptive of their condition as Gentiles. Cf. Eph. 2. 12, note; also Eph. 4. 18. — καὶ ἐχθροὺς τῇ διανοίᾳ, *and enemies (to God) in respect to your mind* (dat. of reference), or *in your mind*. So ἐχθροὺς is usually, and I think correctly, understood. Meyer, however, regards it as pass., *hated* (of God), and τῇ διανοίᾳ, as dat. of cause or means w. both words, *by reason of your mind alienated and hated* (of God). For this use of ἐχθροὺς, he refers to Rom. 5. 10, 11. 28. — ἐν τοῖς ἔργοις τοῖς πονηροῖς (emphat. position), *in the works which are evil*, the sphere or circle in which they moved. — νυνὶ δὲ (as though an independent sentence had preceded) ἀποκατήλλαξεν, *yet now* (in contrast w. ποτὲ ὄντας) *hath he reconciled*. Is the subj. of the verb God the Father? (so Alf., Ell., Riddle, et al.) or is it the Son? (so Chrys., Theod., Beza, Calvin, De Wette, Ewald, et al.). Meyer, Braune, et al. read ἀποκατήλλαγητε, *ye were reconciled*, and understand it as accomplished by the Father, but through the Son. With the reading ἀποκατήλλαξεν, it is perhaps more natural to understand the same subj. as for εὐδόκησεν, i. e. God the Father, yet I do not by any means feel certain of this.

V. 22. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ (the sphere in which the reconciliation was accomplished), *in the body of his flesh*. This expression becomes intelligible when it is recollected that Christ was now existing in the σῶμα πνευματικόν. — διὰ τοῦ θανάτου, *through, by means of, his death*.

— παραστήσαι (παρίστημι) ὑμᾶς κτέ., *to present you, to cause you to stand* (infin. of purpose *π. ἀποκατήλλαξεν*). — ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους (α priv., *ν* euphonic, ἐγκαλέω), *holy and without blemish* (R. V.), *without blame* (L. & Sc., Alf., Ell.; *untadelig, unblamable*, Meyer, Braune) and *unreprovable*, i.e. *not liable to any accusation*. The translation of ἁμώμος (α priv.; μῶμος, *a brand*) in the R. V. (*without blemish*) certainly appears preferable in this and other passages. Cf. Eph. 1. 4. — κατενώπιον αὐτοῦ, *before him, in his presence*. Does αὐτοῦ here refer to Christ (so Meyer, Braune) or to the Father (so Alf., Ell., et al.)? Cf. Eph. 1. 4, note. Taking the entire sentence, I am decidedly inclined to the opinion of Chrys. and the older expositors generally, to understand Χριστός as the subj. of ἀποκατήλλαξεν, and αὐτοῦ as referring to the Father. *Christ has now effected a reconciliation in . . . through . . . to present you . . . before the Father*.

V. 23. The condition of being thus presented. — εἴγε ἐπιμένετε τῇ πίστει, *if at least you continue in the faith, or abide upon* (ἐπι-, *resting upon*) *the faith*. The manner of abiding is indicated in what follows; first, in the positive, then in the negative, form. — θεμελιωμένοι (θεμελιώω, θεμέλιος, *a foundation-stone*) καὶ ἐδραῖοι (fr. ἔδρα, *a seat, a base*), *grounded* (*placed on a foundation-stone*) and *steadfast* (*sitting firmly, fixed, settled*). The metaphor is that of a firm foundation and a fixed position on it. Cf. Eph. 3. 18, for a metaphor somewhat different. — καὶ μὴ μετακινούμενοι (pres. pass. fr. μετά, denoting change; and κινέω, *to move*), and *not being moved, not constantly changing, or habitually shifting*. See Lex. — ἀπὸ τῆς ἐλπίδος κτέ., *away from the hope of the gospel* (the hope belonging to, and arising from, the gospel) *which* (gospel) *ye heard* (ἀκούω may take either the acc. or gen. so that οὗ need not be regarded as an instance of attraction). — τοῦ κηρυχθέντος (κηρύσσω) κτέ., *which was preached, heralded, in all creation under heaven* (R. V.), or *in the presence of, in the hearing of, every creature* (Ell., Meyer); a popular form of expression which no reader of the epistle would misunderstand. Cf. Matt. 13. 38, *The field is the world*. The proclamation had already been made freely, to every human being alike, without any limits of race or government or condition in life. Cf. verse 6, note: also πάσης κτίσεως, verse 15, where also the article is omitted. — οὗ . . . διάκονος, of which (gospel) *I became a minister, a servant* (cf. verse 7, note. Eph. 3. 7, note).

Vv. 24–29. Paul here dwells on the thought οὗ . . . διάκονος in verse 23.

V. 24. In this verse, Paul speaks particularly of his *sufferings*; in the following, of his important calling. — Νῦν χαίρω, *Now* (understood here as temporal; “*now, with the chain round my wrist.*” Eadie: contrasted with the past time, οὗ ἐγενόμην κτέ.) *I rejoice, am rejoicing*. — ἐν τοῖς παθήμασιν, in (i.e. *in the midst of*; not, *on account of*) *my* (article for the unemphat. possess. pron.) *sufferings*. For a similar thought, cf.

Phil. 1. 18, 2. 17, Rom. 5. 3, 2 Cor. 7. 4. — ὑπὲρ ὑμῶν, *for, in behalf of, you*. The same words would be applicable addressed to other churches. — καὶ ἀνταναπληρῶ, *and am filling up in turn* (ἀντί), or *on my part*. — τὰ ὑστερήματα κτέ. I cannot adopt the ordinary rendering of these words, *that which is lacking, the deficiencies, of the afflictions of Christ*. I do not like these terms (*that which is lacking, the deficiencies*) as thus applied. I would rather understand ὑστερήματα in the earlier classic sense, that of *time* rather than of *quantity* (cf. Lex. ὑστερος, ὑστερον, ὑστερέω), and render the sentence, *I am filling up in turn those of the afflictions of Christ (belonging to Christ, such as Christ suffered) which are left behind, which come afterwards*. There was no deficiency in afflictions or anything else belonging to Christ; but afflictions such as he suffered come afterwards as the lot of all who follow in his steps. Paul experienced them in large measure, and every truly Christian man experiences them now. Cf. Rom. 8. 17, 2 Cor. 1. 5, Phil. 3. 10. — ἐν τῇ σαρκί μου, connect closely in thought with the verb, *I am filling up on my part in my flesh (in my frail, mortal body) etc.* — ὑπὲρ . . . ὃ ἔστιν ἡ ἐκκλησία, *for the sake of his body, which is the church*. Cf. verse 18.

V. 25. ἡς . . . διάκονος. Cf. verse 23. There spoken of as a *minister* (or *servant*) of the gospel; here, as a *minister of the church, the body of Christ*: “qui evangelio servit, idem ecclesiae servit.” Grotius. — κατὰ τὴν οἰκονομίαν τοῦ θεοῦ, *according to the stewardship of God* (gen. of source). The office of steward (οἰκονόμος or οἰκοδεσπότης) was well known at that time; and Paul in using this metaphor compares his own position, as διάκονος of the church, to that of a steward. — τὴν δοθεῖσάν μοι εἰς ὑμᾶς, *which was given to me for you*: εἰς indicates the direction of thoughts and efforts *into the midst of*. The statement by no means implies that Paul’s stewardship related to the Colossians alone and would not be so understood. They were an integral part of the household in which he was appointed as a steward. — πληρῶσαι (infin. denoting purpose w. δοθεῖσαν) τὸν λόγον τοῦ θεοῦ, *to fulfil (make full) the word of God* (not alone in respect to its contents, but also in respect to its destiny, its spread throughout the Gentile world). Cf. Rom. 15. 19, note.

V. 26. τὸ μυστήριον κτέ., explanatory appos. w. τὸν λόγον τοῦ θεοῦ, *the mystery which has been hidden for ages and generations* (an emphatic and solemn form of expression, only here in N. T.): ἀπό here in the sense of time, *since* (or *beginning from*) *the ages and since the generations*: von den Zeitaltern her und von den Generationen her. Meyer. Not synonymous w. πρὸ τῶν αἰώνων. The counsel was formed πρὸ .ι. αἰ., but hidden ἀπὸ τ. αἰ.. Cf. Eph. 3. 5, 9; also 1. 9. By the mystery here spoken of, the apostle seems to mean the same as in Eph. 1. 9, ff. and 3. 2, ff. — νῦν δέ (cf. νυνὶ δέ, verse 21, note) ἐφανερώθη κτέ., *but now has been manifested, made plain, to his saints*. (The idea is not to be limited, as it has been

by some, to the apostles and prophets of the N. Test. ; but the word is to be taken in its usual and fullest sense.)

V. 27. οἷς ἠθέλησεν γνωρίσαι, *to whom God willed* (so Alf., Ell., Meyer, Braune, B. U.) *to make known* ; *God was pleased* (R. V.) *to make known*. The first rendering of ἠθέλησεν seems more exact. — τί τὸ πλοῦτος τῆς δόξης κτέ., *what is the wealth of the glory of this mystery among the Gentiles*, i. e. what is the wealth (or the riches) of the glory belonging to this mystery, a wealth of glory among the Gentiles. — ὅς agrees with the predicate Χριστός. Winer, § 24, 3. p. 166. It is not quite certain to what it refers, whether to the idea of the entire preceding clause (De Wette, Eadie), or to το πλοῦτος (Meyer et al.), or to μυστηρίου (Chrys., Alf., Ell., et al.). Either is intelligible and makes good sense. The last is generally preferred. — ὅς ἐστιν Χρ- ἐν ὑμῖν, ἡ ἐλπίς κτέ., *which* (mystery, or which wealth) *is Christ in you, the hope of glory*. “*Christus in gentibus, summum illis temporibus paradoxon.*” Bengel : ἐν ὑμῖν, *in you* (R. V.), *among you* (Ell., Alf., Riddle ; “*unter euch*,” Meyer). Both renderings are correct grammatically and in thought ; “not to be confined to the rendering *in you* individually, though this is the way in which Christ is *among you*.” Alf. : *among you* corresponds to the rendering in R. V. of ἐν τοῖς ἔθνεσιν, *among the Gentiles*. The Greek ἐν includes both ideas, *in* and *among*. Note the striking expression Χριστός ἐν ὑμῖν. Paul does not say, the knowledge of Christ, or the love of Christ, but simply and emphatically, *Christ in and among you* ! ἡ ἐλπίς τῆς δόξης, apposit. w. Χριστός ἐν ὑμῖν. *Christ among you*, this is the mystery now made plain : *the hope of glory*, this is wealth, true riches ! Cf. the expression in Rom. 8. 24. τῇ γὰρ ἐλπίδι ἐσώθημεν, and the contrast ἐλπίδα μὴ ἔχοντες, Eph. 2. 12.

V. 28. ὃν refers to Χριστός as described in verse 27, *the wealth of the glory of this mystery among the Gentiles* ; not the Christ after the Jewish conception and expectation. — ἡμεῖς (emphat.), *we*, i. e. Paul and Timothy and other preachers among the Gentiles of the same views, in distinction from the Judaizing teachers. — καταγγέλλομεν, *preach, announce, proclaim* ; pres. tense, denoting what is habitual. — νοουθετοῦντες . . . διδάσκοντες κτέ., participles denoting the character of the proclamation : πάντα ἄνθρωπον . . . πάντα ἄνθρωπον, emphat. repetition, *every man*, Gentile as well as Jew : ἐν πάσῃ σοφίᾳ, the sphere in which the νοουθετοῦντες and διδάσκοντες are accomplished : *admonishing, warning* (points to the μετανοεῖτε of the gospel message. Meyer, Ell.) *every man and teaching* (lays the foundation for the πιστεύετε. Meyer, Ell.) *every man in all wisdom*. Cf. Eph. 1. 8, note. — ἵνα παραστήσωμεν πάντα ἄνθρωπον (repeated again with emphasis) τέλειον ἐν Χρ-, *in order that we may present* (cf. παραστήσαι, verse 22) *every man perfect in Christ* : ἐν Χριστῷ defines the character of the τελειότης, and the sphere, the only sphere, in which it becomes possible, and is actually realized.

V. 29. εἰς ὃ (relates to the entire thought in the preceding clause), *for which end*: εἰς denotes that *into* which the attention and the energies are directed, end in view, purpose. — καὶ κοπιῶ (κοπιᾶω), *I toil also* (as well as preach). Note the change to the sing., thus individualizing the apostle himself. — ἀγωνιζόμενος, *striving*, intensifies the idea of κοπιῶ. It seems irrelevant to inquire, as many have done, whether this refers to outward, or to inward, striving. Why not both? The one does not often take place without the other. In 4. 12, a limiting clause is added: but in 1 Tim. 4. 10, it stands as here without a defining clause. — κατὰ τὴν ἐνέργειαν αὐτοῦ (naturally refers here to Χριστῷ), *according to his working (his energy) that works in me in power* (emphat.); not in proportion to his own unaided strength, but according to the working of Christ that works powerfully in him. This inward working, however, would naturally lead, and did actually lead, to outward manifestations of the most marked character.

CHAP. II. (See GENERAL OUTLINE.)

V. 1. Θέλω γὰρ (epexegetic, explanatory of 1. 29) ὑμᾶς εἰδέναι, *For I wish you to know, I would have you know* (B. U., R. V.); a more accurate rendering than, *I would that ye knew* (O. V.). — ἤλικον ἀγῶνα ἔχω, *how great a striving* (cf. ἀγωνιζόμενος, 1. 29) *I have, how greatly I strive*. (This seems to refer chiefly, if not entirely, to an internal striving.) — ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ (Λαοδικεῖα, Alf., Ell., Treg.), *for you (Colossians) and those in Laodicea* (a neighboring city, exposed to like dangers from teachers of false doctrines). — καὶ (sc. πάντων) ὅσοι οὐχ ἑώρακαν (ἑώρακαν, Lach., Tisch. 7th edit., Treg., et al., Alexandrian for Att. ἐώρακασι) κτέ., *and (in fact) for as many as (for all who) have not seen my face in the flesh*. This evidently implies that the Colossians and Laodiceans had not seen Paul; and there is no statement elsewhere contradicting this view. Though they must have known the character and doctrines of Paul very well, they had not known him, as we say, *personally*; and this is what ἐν σαρκί naturally means.

Vv. 2, 3. ἵνα παρακληθῶσιν (παρακαλέω) κτέ., *in order that their hearts may be comforted* (connect ἵνα w. ἀγῶνα ἔχω). Always bear in mind the full meaning of παρακαλέω, which no one English word expresses; especially the meaning, *to exhort, to encourage*. The Christians in Colossae and Laodicea would need exhortation and encouragement, in their present exposure to the influences of heretical teachers, not less than consolation. — συμβιβασθέντες (fr. συμβιβάζω; the particip. agrees w. the logical subj. of the verb, the persons referred to. Cf. Eph. 4. 2): ἐν ἀγάπῃ, *being brought together, united, in love*; particip. denoting manner or means. The metaphor, *knit together*, is not in the original. — καὶ εἰς πᾶν πλοῦτος

κτέ., a change of const. from the element *in which* to the state *into which*; *being united in love and (entering) into all (the) wealth, all riches, of the full assurance of understanding*: "um durch jene Vereinigung in den Besitz dieses ganzen Reichthums zu gelangen," (*in order to come into the possession of this entire wealth through that union*). "καί connects the ἐν-relation of συμβιβασ- with the εἰς-relation." Meyer. — εἰς ἐπίγνωσιν κτέ., parallel const. w. εἰς πᾶν πλοῦτος, *into a (definite) knowledge of the mystery of God, (even) Christ* (Χριστοῦ appos. w. τοῦ μυστηρίου). This clause presents the one grand object for the exercise of the human understanding. Cf. I. 26 ff. — ἐν ᾧ (refers most naturally to Χριστοῦ) κτέ., *in whom are all the treasures of wisdom and knowledge hidden away*. He who has come into a definite, distinct, knowledge of Christ is ushered into the midst of all these treasures. On the words σοφίας and γνώσεως, cf. Rom. II. 33, note.

V. 4. τοῦτο λέγω, *This (verses 1-3) I say*. Bear in mind the situation of these churches, with tendencies to ascetic and theosophic ideas, and to that incipient Gnosticism which afterwards became more fully developed into dangerous and strange forms of heresy. See Alford's Introduction to this Epistle. — ἵνα . . . παραλογίζεται (παρά, *aside*; λογίζομαι w. acc., *to lead by reasoning*) ἐν πιθανολογίᾳ, *that no one, in using persuasive, plausible reasoning, may lead you aside, astray, by reasoning*; a plain reference to the heretical teachers, who sought by plausible speech to undermine the teachings and the influence of Paul. πιθανολογία only here in N. T.; παραλογίζομαι only once besides, in Jas. I. 22. Both occur in classic Greek, yet very rarely.

V. 5. εἰ γὰρ . . . ἄπειμι, *For if I am absent, or though I am absent as it regards the flesh, i. e. though I am absent in body*: καί emphasizes τῇ σαρκί (L. & Sc. καί, B. 2), not easily rendered: τῇ σαρκί, dat. of reference. — ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, *yet as it regards the spirit, in spirit, I am with you (in company with you)*. — χαίρων καὶ βλέπων, *rejoicing and seeing*. The first particip. denotes simply the relation of time; the second, the causal, as well as temporal, relation. — ὑμῶν (emphat. posit., suggesting a contrast with other churches) τὴν τάξιν, *your order*. Though the Colossians were assailed by heretical teachers, yet it appears that their order, their discipline, merited this commendation. — καὶ τὸ στερέωμα (a later Greek word; often in the LXX: only here in N. T.: fr. στερεός, *firm, hard, solid*; στερεόω, *to make firm, or solid*; στερέωμα, *that which has been made firm, or solid*) τῆς εἰς Χρ-πίστεως ὑμῶν, *the fact that your faith in Christ has been made firm, solid*: στερέωμα approaches very near the idea of the abstract στερεότης, and may be rendered *the firmness, steadfastness* (cf. the rendering of ὑπομονή in the R. V.) etc.; εἰς Χρ-, the person *into* whom attention is directed, *into* whom our faith enters.

Vv. 6, 7. From the warning and commendation above, the exhortation

here given. — Ὡς (denoting manner) οὖν . . . περιπατεῖτε, *As therefore ye received* (an accomplished fact) *Christ Jesus the Lord* (a solemn and emphatic expression; not elsewhere in N. T.), *walk* (pres. tense; continued, habitual, action) *in him* ("as the sphere and element of your Christian course." Ell.). — ἐρριζωμένοι (ρίζω) καὶ ἐποικοδομούμενοι (ἐπ-οικοδομέω) ἐν αὐτῷ καὶ βεβαιούμενοι (βεβαιώω) τῇ πίστει, *having been rooted and being* (continually) *built up in him, and being* (continually) *made firm in respect to the faith, or in your faith.* Note that ἐρριζωμένοι is perf., implying an action finished: the other two participles are pres., implying an action continued. The being built up and made firm are a progressive work. The ἐπ- in composition suggests the idea of the *foundation*. — καθὼς ἐδιδάχθητε (διδάσκω) *even as, just as, ye were taught,* when you first received the gospel. Their progress was to consist in being built up in Christ and made firm in the faith; not in modifications of their earliest teachings. — περισσεύοντες ἐν εὐχαριστίᾳ (being περισσός, *over and above*), *abounding in thanksgiving.* I can see no reason whatever for making this clause subordinate to βεβαιούμενοι, as some understand it. The const. and thought are coördinate with the preceding participles. All are alike and equally important.

V. 8. A more specific exhortation in view of the dangers surrounding the Colossians. — βλέπετε μή τις κτέ., *Beware lest there shall be some one carrying you off as plunder, as spoil, or as booty* (Lex. συλαγωγέω). The fut. ἔσται, st. the subjunc., presents the danger more vividly, expresses more distinctly a solicitude lest such cases may actually occur: and the article ὁ before συλαγωγῶν presents the dangerous person as definite. Winer, § 18, 3, fine print. — διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, *through philosophy, or through his philosophy and vain deceit:* the means by which they were in danger of being carried off as spoil. Note one prep. and article w. both nouns, thus uniting the two more closely, the latter noun serving to define the former. The reference can hardly be to the Grecian philosophy in its best forms, but to the mingled Judaistic speculation and Gnostic theosophy which prevailed especially among the Phrygians in the first century. Cf. Eph. 5. 6. — κατὰ τὴν παράδοσιν τῶν ἀνθ., *according to the tradition of men.* Does this describe more fully the clause immediately preceding, or does it go with the verb? The former is the common view; the latter is the view of Alf., Ell., Meyer: *carrying you off as spoil by means of . . . according to* etc. Either const. is grammatical and logical: the former view is, I think, likely to prevail still (cf. Braune). — κατὰ τὰ στοιχεῖα τοῦ κόσμου κτέ., *according to the rudiments, the elementary principles, of the world and not according to Christ.* This clause further explains the one preceding it. Cf. Gal. 4. 3, note: *not according to Christ.* "Christ himself, the personal Christ, was the substance, end, and *norma* of all evangelical teaching." Ell.

Vv. 9, 10. Reason for the foregoing warning, ending with the words, *and not according to Christ*.—ὅτι ἐν αὐτῷ κατοικεῖ, *because in him* (i. e. in Christ) *dwells*. Note the force of the pres. tense, *dwells*, “now and evermore.” Ell.—πάν τὸ πλήρωμα τῆς θεότητος, *all the fulness of the Godhead, all the fulness of the divine nature*. Cf. I. 19. The distinction of Alf., Ell., Meyer, Braune, et al. between θεότης and θεϊότης (the former from θεός, denoting the actual *essentia* of the divine nature; the latter from θεῖος (adj.), denoting the *qualitas* of the divine character, the divine attributes; the former, *deitas*; the latter, *divinitas*) may, or may not, have been in the mind of the writer. It is not observed, as Ell. states, in the Coptic, Syriac, Aethiopic versions, nor in the Vulgate; nor is it made in L. & Sc. (7th edit.); θεότης occurs only here in the N. T.; θεϊότης only in Rom. I. 20; τὸ θεῖον in Acts 17. 29 (translated *the Godhead*, R. V.).—σωματικῶς, *bodily, in bodily form*, i. e. in the now glorified body of Christ. Cf. Phil. 3. 21.—καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι, *and (because) ye are in him made full*. Cf. Eph. 3. 19, note; Col. 1. 9, note.—ὅς ἐστιν ἡ κεφαλὴ κτέ., *who (or since he) is the head of every sovereignty and authority*, suggests a very important reason for seeking their fulness from this source, and the folly of seeking it anywhere else.

Vv. 11, 12. Their complete consecration to Christ and to him alone presented figuratively by a reference to the initiatory ordinance of the Jewish church; and then by a reference to the actual fact, without any figure, of their baptism; by which they were buried with Christ and raised with him.—ἐν ᾧ καὶ περιετμήθητε (περι-τέμνω) κτέ., *in whom ye were also circumcised with a circumcision made without hand* (i. e. a spiritual circumcision, in contrast with that of the flesh). Note the aor. tense, an accomplished fact: hence, the absurdity of the demand by the Judaizing teachers, that they should be circumcised.—ἐν τῇ ἀπεκδύσει : . . ἐν τῇ περιτομῇ κτέ. (two additional clauses, describing the nature of the circumcision which they had received), *in the putting off of the body of the flesh, in the circumcision of Christ*; “the body of the flesh” (as the seat of sinful passions). Cf. Rom. 6. 6. τὸ σῶμα τῆς ἁμαρτίας : “the circumcision of Christ,” i. e. such as he requires, such as belongs to Christianity. How strikingly is all this in contrast with the mere physical circumcision, the Jewish conception. Cf. Rom. 2. 28, 29.—συνταφέντες (συνθάπτω) κτέ., *having been buried with (him) in baptism, or in your baptism*.—ἐν ᾧ καὶ συνεγέρθητε, *in which ye were raised also* (i. e. raised as well as buried) *with (him)*. The reference of ᾧ to βαπτίσματι seems to me more natural both grammatically and logically. So O. V., B. U., R. V., Alf., Ell., Beza, De Wette, Hofm., et al. The reference of ᾧ to Χριστοῦ is preferred by Meyer, Braune, Eadie, et al., *in whom ye were also raised together* etc. “There seems no reason to doubt (with Eadie) that both here and in Rom. 6. 4 there is an allusion to the κατά-

δυσίς and ἀνδύσις in Baptism." Ell. "Das Untergetauchtwerden in der Taufe, nach seiner Aenlichkeit mit dem Begrabenwerden, ist, da die Taufe in die Gemeinschaft des Todes Christi versetzt (Rom. 6. 3), ein Mitbegrabenwerden mit Christo." (The becoming immersed in baptism, by its resemblance to becoming buried, is, since baptism places (one) in participation with the death of Christ, a being buried with Christ.) Meyer. — διὰ τῆς πίστεως, *through faith*, or *through your faith* (Alf.). The mere outward ceremony of baptism, without faith on the part of the recipient, is nowhere spoken of in the N. T. as signifying or availing anything. — τῆς ἐνεργείας (object. gen.) κτέ., *in the working of God who raised him from the dead*. The mighty power of God was signally exhibited in raising Christ from the dead (cf. Eph. 1. 19, 20). Our faith in this power is requisite to make the outward act of baptism of any spiritual significance. The words, *who raised him from the dead*, are added "to give a sure and certain pledge of the almighty ἐνέργεια of God, both in the present vivification to new life and the future vivification to glory." Ell.

V. 13. After stating the fact in verse 12, *ye were raised with* (him), the writer here dwells on this astonishing fact in its attendant circumstances and with a more direct application. — καὶ ὑμᾶς νεκροὺς ὄντας, *And you, being dead (when you were dead)*. — τοῖς παραπτώμασιν κτέ. (note the omission of ἐν), *through, by reason of, your trespasses and the uncircumcision of your flesh*; a reference to their very degraded condition before conversion. — συνεζωοποίησεν (συζωοποιέω) ὑμᾶς σὺν αὐτῷ, *you (I say) he quickened, made alive (spiritually), together with him*; the prep. σὺν in compos. w. the verb and also before the case governed, a frequent idiom. Win. § 52, 2, a: ὑμᾶς expressed twice with emphasis. The very important question arises here, what is the subj. of συνεζωοποίησεν? Is it Χριστός, or θεός? The latter seems to me the correct view. So Alf., Meyer, Braune, Riddle, et al. Thus the following participles, χαρισάμενος, ἐξαλείψας, προσηλώσας, ἀπεκδυσάμενος, all refer naturally to the same (θεός). — χαρισάμενος (χαρίζομαι, χάρις) ἡμῖν πάντα κτέ., *having freely forgiven (as an act of χάρις) us all our trespasses*. On the derivation and exact meaning of παράπτωμα and παράβασις, see Rom. 5. 15, note. The aor. both in the indic. and in the particip. denotes an accomplished fact. Whether the one preceded the other, or whether the two were synchronous, is not determined grammatically. The action of the particip. is here usually viewed as antecedent to that of the verb. So Ell., Meyer, et al. Note here ἡμῖν, st. ὑμῖν, the writer thus including himself and all believers. Note also that the word, *all* (πάντα), goes with *trespasses*. For the same statement of *free forgiveness*, cf. Eph. 4. 32, where ἐν Χριστῷ is added. In Col. 3. 13, *free forgiveness* is predicated of Christ.

V. 14. **ἐξαλείψας** (ἐξαλείφω) *having wiped out, effaced* ("as a boy *wipes out* a sum he has done wrong," L. & Sc.). I do not like the metaphor *having blotted out*. No blot, no trace, remains visible when God has *wiped out* all that was written against us. Cf. Acts 3. 19, Rev. 3. 5. The act here described is regarded as synchronous w. that of **χαρισάμενος** (Alf., Ell., Braune): as antecedent to it (Meyer, Riddle). The aor. particip. may be viewed either way (cf. note on **χαρισάμενος**, verse 13). It denotes in itself simply an accomplished fact, and that is enough for us to know! That is all probably which the writer had in mind. — **τὸ καθ' ἡμῶν χειρόγραφον**, *the note of hand, the bond, (standing) against us*. — **τοῖς δόγμασιν** may be viewed in different ways; (a) as "that in which the **τὸ καθ' ἡμῶν** (the hostile aspect or direction) of the bond was specially evinced" (Ell.), *by its ordinances, by the points which had been determined*. These points had been previously determined, put in writing, and were still valid against us. The figure seems thus to be borrowed from ordinary business transactions. (b) The dat. may be viewed as denoting the contents of *the handwriting, the handwriting in decrees* (Alf.); *the handwriting of ordinances* (Braune). (c) Instrumental dat., denoting also the contents of that which was written and the outward form (Meyer). Either one of these constructions is certainly possible grammatically; and the leading thought is substantially the same. The **τὸ . . . χειρόγραφον** represents the law as a whole, written on tables of stone with the finger of God. The **τοῖς δόγμασιν** the points which were settled, determined, in the law: of which the law consisted. I think the two ideas of (a) and (b), repeated substantially in (c), are both contained in the condensed original expression; thus, *the bond consisting of points that were settled; and standing against us in these points, in respect to these points, or by these points*. — **ὃ ἦν ὑπεναντίον ἡμῖν**, *which was contrary to us, hostile to us* (spoken of enemies in battle drawn up in opposite ranks. Thucyd., Xen.); repeats more definitely the idea in **καθ' ἡμῶν**, which means *against us legally*; but **ὑπεναντίον ἡμῖν**, *opposed to us as an enemy in battle*: **ὃ** relates to the combined idea of the preceding clause. — **καὶ αὐτὸ** (referring to the same as **ὃ**) **ἤρκεν (αἴρω) ἐκ τοῦ μέσου**, *and has taken it from the midst, out of the way*. — **προσηλώσας (προσ-ηλώω) αὐτὸ τῷ σταυρῷ**, *nailing it to the cross*. God took the Mosaic law out of the way and nailed it to the cross: a most startling statement, especially to the Jewish mind. What does it mean? To confine the idea to the "ceremonial law" (*Ritualgesetz*), or to the "moral law" (*Sittengesetz*), is opposed to the connection and not Pauline (unpaulinisch). We are to understand the law as an integral whole (Meyer). What then are we to conclude from the entire statement? Simply this, I think, that "the law," viewed as a system, the entire Mosaic system, was now done away, and supplanted by another system, that of the gospel; so that we are

"not under law, but under grace." Rom. 6. 14. This, however, by no means implies that we are released from moral obligations, or that the requirements of the gospel are less distinct, or less stringent, than those of the law. Cf. the entire argument of Paul in Rom. 6. 1 ff. Ellicott's statement of the meaning of the passage before us is this: "That in Christ's crucifixion the curse of the law was borne, and its obligatory and condemnatory power, its power as a *χειρόγραφον καθ' ἡμῶν*, was forever extinguished and abrogated." Cf. Rom. 7. 6, 10. 4, 2 Cor. 3. 6 ff., Gal. 3. 13. The participles *ἐξαλείψας* and *προσηλώσας* may be viewed as denoting the *means* in connection w. *ἤρκεν*. Whether the action which they denote was synchronous with that of the verb, or antecedent to it, is really a question of secondary importance.

V. 15. *ἀπεκδυσάμενος* (*ἀπ-εκ-δύομαι*, to strip off from one's self, or for one's self) *τὰς ἀρχὰς καὶ τὰς ἐξουσίας*, having despoiled the principalities and the powers (or the sovereignties and the authorities, cf. verse 10). See note on the subj. of *συνεζωποίησεν*, verse 13. I understand, by the *principalities and the powers*, those of evil, of darkness: all that has opposed the kingdom of God. At the moment when they supposed they had triumphed in the death of Christ on the cross, they were effectually despoiled, stripped of their regalia. — *ἐδειγμάτισεν* (*δειγματίζω*) *ἐν παρρησίᾳ*, *he (θεός) made a show of (them), exhibited (them), openly, with boldness* (Ell. Cf. Eph. 6. 19). — *θριαμβεύσας* (*θριαμβεύω*, *θρίαμβος*, akin to Lat. *triumphus*) *αὐτοὺς* (masc., referring to the persons implied in *τὰς ἀρχὰς κτῆ.*) *ἐν αὐτῷ*, having triumphed, or triumphing, over them in it (i. e. in the cross, as the sphere of triumph). The action of the particip. here certainly seems contemporaneous with that of the verb: *αὐτοὺς*, direct obj. of *θριαμβ.*

This entire passage is one of unusual difficulty, and of course a great variety of opinions may be found in the commentaries. I have not aimed to present them all, but only such as seemed to me to give the true construction and meaning.

V. 16. *οὖν*, *Therefore*; since you stand on far higher ground than that of the law. — *Μὴ οὖν τις ὑμᾶς κρινέτω*, *Let no one therefore judge you*: the introduction of a topic of great practical importance at that time. Let no one decide for you, or sit in judgment on you. — *ἐν* (the particular in which judgment might be passed) *βρώσει ἢ ἐν πόσει*, *in eating or in drinking*, i. e. in respect to that which you may, or may not, eat or drink. A distinction between the endings *-σις* (the act) and *-μα* (the thing done), in *βρώσις*, *βρῶμα*, and *πόσις*, *πόμα* or *πῶμα*, seems not to have been very rigidly observed; so that we may render here, *in meat or in drink* (R. V.), *in food or in drink* (B. U.). As the Mosaic law forbade certain kinds of food (Lev. 7. 10 ff.), but not of drinks, except in special cases to Nazarites and Priests (Num. 6. 3, Lev. 10. 9), it would appear that the false teachers, in their asceticism, went beyond the requirements of the law. —

ἐν μέρει ἑορτῆς κτέ., *in respect* (cf. 2 Cor. 3. 10, 9. 3) *of a feast, or a new moon, or a sabbath day.* Note that σάββατον and σάββατα, sing. and plur., are both rendered in the N. T. by the word *sabbath*, and the word *week*; ἐν μέρει, *in the matter* (Ell.), *in the category* (Meyer). The exhortation does not imply a discontinuance of a proper sabbath observance any more than the discontinuance of food and drink. All are in the same const. ἐν w. the dat. *Let no one judge you in food, or in drink, or in respect of a feast day or a new moon or a sabbath day.* It appears that the Judaizing teachers, in their ascetic tendencies, were prescribing rules on all these points, which the apostle did not approve of. The expression of this disapproval is all that the verse means. It is one of the first clear notes sounding forth in the world "liberty of conscience." In respect to the perpetuity and proper observance of the sabbath, the words of our Lord should never be forgotten. Mark 2. 27. *The sabbath was made for man* (διὰ τὸν ἄνθρωπον, *on account of the human being*) *and not man* (ὁ ἄνθρωπος, *the human being*) *for the sabbath* (on account of the sabbath). One day of rest in seven, whether we call it first or seventh, is needful to man from his very constitution. This is implied in the words of our Lord. This is what they really signify. It should also be added that this one day of rest in seven is not a Jewish or Mosaic institution; but dates back to the creation. It belongs to the entire race of mankind. Cf. Gen. 2. 1-3. In the long run, this sabbath rest, of one day in seven, seems not less important to the preservation of health than proper food and drink. In what way the hours of this day may be spent most profitably, with the greatest benefit to one's own spiritual life, and with the highest honor to our Lord, the truly Christian man will usually have little doubt.

V. 17. ἃ ἔστιν σκιὰ κτέ., *which things*, referring to all the particulars just named; but more especially perhaps to the religious observances, — an annual feast (ἑορτή), a monthly festival (νουμηνία), a weekly sabbath rest (σάββατα), *are a shadow of the things to come, of the things about to be.* — τὸ δὲ σῶμα τοῦ Χριστοῦ, sc. ἔστιν, *but the body*, the substantial reality (the actual food and drink, the realization of the festivals, the soul rest of the sabbath day) *is Christ's, belongs to Christ, to Christianity.* Cf. Jno. 4. 13, 14, Heb. 4. 9. In him all the types and shadows had their fulfilment. Heb. 8. 5, 10. 1. If, st. ἃ ἔστιν, we read ὃ ἔστιν, a less probable reading, ὃ might refer to σαββάτων, which, though plur. in form, is sing. in idea; or, as Meyer thinks, to all the things mentioned in verse 16, viewed as one whole.

V. 18. Warning against a further danger. — μηδεὶς (the usual Attic word, not essentially different from μὴ . . . τις, verse 16) ὑμᾶς καταβραβεύτω (only here in N. T., and once in classic Greek, in Dem.; from κατά, *against*, and βραβεύω, *to act as a βραβεύς, an umpire, arbi-*

trator, a judge who assigned the prizes at the games), let no one, assuming the office of βραβεύς, decide against you, and thus deprive you of your prize, let no man beguile you of your reward (Ell.), defraud you of your prize (Alf., B. U.), rob you of your prize (R. V.). The βραβεῖον in question was salvation through Christ, or carrying out the figure in βραβεύς, the crown of life (Jas. 1. 12), the amaranthine crown of glory (1 Pet. 5. 4). — θέλων agrees w. μηδεῖς, and may be connected closely in thought w. καταβραβεύετω, *Let no one of purpose defraud you* etc. (Alf.); or it may go with what follows, *desiring (to do it) in humility* (element in which, Ell., or means by which, Meyer); or, still connecting it with what follows, it may, by a Hebraism, be rendered (cf. ἡθέλησεν, *was pleased*, 1. 27), *having pleasure in humility* etc. Hence we derive the rendering, *by a voluntary humility* etc. So Braune et al. All of these constructions are of course possible. That of Meyer and Ell. seems most in accordance with Greek usage, and suits the connection. It is the view of Theod., Theoph., Calvin, Huther, Butt. (N. Test. Gram.), et al. Thus, *Let no man defraud you of your prize, desiring (to do it) in lowliness* etc. — ἐν ταπεινοφροσύνῃ καὶ θρησκίᾳ (θρησκείᾳ, Meyer et al.) τῶν ἀγγέλων (both datives under the regimen of one prep., thus uniting them closely together in thought) *in lowliness of mind and worshipping of the angels*; tendencies which prevailed, especially among the Gnostic sects, in those portions of Asia Minor; perhaps not yet extinct. Cf. Conybeare *in loco*. — ἃ ἐώρακεν ἐμβατεύων (agrees w. μηδεῖς), particip. denoting manner or means w. θέλων, *by entering upon*, or as we say, *dwelling upon* (and recounting) *the things which he has seen, the visions which he has had*, descriptive of a fanatical dreamer. The reading ἃ μὴ ἐώρακεν (or ἐώρακεν), w. the neg., is not generally adopted, and does not suit the connection so well. — εἰκὴ φυσιοῦμενος (φυσιοδομαι) κτέ., same const. w. the preceding clause, and more fully defining it, *being vainly puffed up by the mind of his flesh, by his fleshly mind* (R. V.), the higher intellectual nature in the possession of, and controlled by, the lower physical nature.

V. 19. καὶ οὐ κρατῶν τὴν κεφαλὴν, states further in a negative form the thought in ἃ . . . ἐμβατεύων, *entering upon the visions which he has had . . . and not* (note the neg. οὐ, a positive denial) *holding with a firm grasp* (κρατῶν, fr. κράτος) *the head* (i. e. Christ, the source and only source of hope and salvation). — ἐξ οὗ (referring to the idea in τὴν κεφαλὴν, i. e. τὸν Χριστόν), *from, out from, whom*. Meyer views οὗ as neut., referring to the idea implied in the preceding clause, and renders ἐξ οὗ *whence*, i. e. by holding firmly to the head. It is rather a grammatical than a logical question, since the thought remains substantially the same. — πᾶν τὸ σῶμα, *all the body*, the church as a whole, carrying out the metaphor in τὴν κεφαλὴν. No member of the body is excepted, or can expect its supply from any other source. — διὰ τῶν ἀφῶν . . . συνβιβάζόμενον, *being*

supplied and compacted, knit together (cf. note Eph. 4. 16) *through the nerves* (or *joints*, cf. note on ἀφή, Eph. 4. 16) *and bands*. — αὖξει τὴν αὖξιν τοῦ θεοῦ, *grows with the growth* (lit., as cognate acc., *grows the growth*) *of God*, i. e. which God supplies (gen. of source; Braune, Ell., Meyer, et al.; not, however, to the exclusion of the idea, which God requires and approves; quod Deus probat, Calvin; κατὰ θεόν, Chrys.).

Vv. 20, 21. Εἰ ἀπεθάνετε κτέ, *If ye died* (aor., an actual accomplished fact) *with Christ*. Cf. verse 12. After the warnings in verses 16-19, the apostle returns, enforcing these warnings, to the thought that the believer died with Christ (verse 20) and with him rose from the dead to a new life, (cf. 3. 1-4). — ἀπὸ τῶν στοιχείων τοῦ κόσμου, *from* (ἀπό, *away from*; not the same idea w. ἐκ or ἐξ, *out from*, source, origin, cf. ἐξ οὗ, sup.) *the rudiments*, or *elements* (cf. verse 8, note), *of the world*: "from ritualistic observances and all non-Christian rudiments which in any way resembled them" (Ell.). Cf. the declaration in verse 14. — τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε, *why, as if living in the world* (in its sphere of thought and principles), as if it were not a fact that ye died with Christ and were removed from the elements of the world, *why are ye subjected*, or *why do ye subject yourselves*, *to ordinances, to dogmas* (such as the following): δογματίζεσθε may be viewed as mid. (so Ell., Braune, and the most), or as pass. (so Alf., Meyer, et al.): the difference is not important. — μὴ ἅψῃ μηδὲ γεύσῃ μηδὲ θίγῃς, *do not handle, nor taste, nor touch*: ἅψῃ fr. ἅπτω, and γεύσῃ fr. γεύω, are aor. mid. subjunc. 2 pers. sing.; θίγῃς fr. θιγγάνω, is aor. act. subjunc. 2 pers. sing. Note the force of μή w. the aor. subjunc., *do not* (in a single instance) *handle, nor* etc. Observe that this is given as a specimen of the dogmas which the false teachers endeavored to force on the Colossian church. What the particular application of these prohibitions was, we are not informed; very probably to articles of food and drink and the ceremonial observances connected with them (cf. verse 16). It seems unfortunate that these words have in our day been taken so completely out of their original connection, and used for a purpose so totally different from that which the apostle had in mind. The precepts of ancient false teachers are not needed in any way in carrying on one of the most important moral reforms of our time.

V. 22. ἃ ἔστιν πάντα . . . ἀποχρήσει, *which things are all to perish* (lit. *for destruction*) *with the using*; — a parenthetical and explanatory remark of the apostle respecting the objects referred to in the precept just cited; indicating that these objects deserve no such prominence in religious instructions as the false teachers gave them. — κατὰ τὰ ἐντάλματα . . . ἀνθρώπων; *according to the precepts (injunctions, commandments) and doctrines of men?* (Note the interrogation point at the end of this clause, which is to be connected closely in thought with τί . . . δογματίζεσθε. Thus the question begun with τί ends with ἀνθρώπων. Other construc-

tions of the sentence have been advocated; but the one indicated is now generally preferred.) They had died and been buried with Christ, with him had risen to a new life quite removed from the rudiments of the world; and yet were now tempted and inclined to return to these rudiments,—the precepts and doctrines of men. How plainly all this would show them their imminent danger!

V. 23. Descriptive of the *τὰ ἐντάλματα κτέ.* just mentioned.—*ἅτινι* (*ὅστις*) *ἔστιν λόγον . . . σοφίας*, *Which things* (all which things, Ell.) *have* (are having) *a show, an appearance, of wisdom* (the *repute* of wisdom, Ell., a *reputation* indeed of wisdom, Alf.). Note that *μέν* here stands without a following *δέ*.—*ἐν ἐβελοθησικίᾳ* (or *-κειᾳ*), *in self-imposed worship* (Ell., Braune), *in a worship pleasing to one's self* (cf. the force of *ἡθέλησεν* in 1. 27, and of *θέλων* in 2. 18), or *chosen by one's self, self-chosen* (B. U.); not appointed of God, or pleasing to Him. The word occurs only here in N. T. I question whether the word, *will-worship*, conveys any very definite or correct idea to most persons.—*καὶ ταπεινοφροσύνη καὶ ἀφειδίᾳ σώματος* (both datives in the same const. w. *ἐβελοθησικίᾳ*, governed by one prep.: hence, all belong to the same category; all are descriptive of an ascetic life), *and lowliness of mind, and unsparing treatment of the body; humiliation, and neglecting of the body* (B. U.); *humility, and severity to the body* (R. V.).—*οὐκ ἐν τιμῇ τινί* (accented by Tisch., W-H.; not by Meyer, Ell., Alf., Braune) *πρὸς πλησμονὴν τῆς σαρκός*. Of the many renderings, that of the R. V. seems to me decidedly preferable. It does no violence to the meaning of any word, and suits the connection: (but are) *not of any value* (or *honor*; lit. *in any*, with an emphasis on *any*) *against the indulgence of the flesh*. The punctuation of Tisch. and W-H. agrees with this rendering: *πρὸς*, *in relation to, in regard to, against*, a frequent meaning: *πλησμονήν*, *a filling up, a satisfying, an indulgence*, made definite by the limiting gen., *the indulgence*: *τῆς σαρκός*, more expressive here than *τοῦ σώματος*, as denoting the lower propensities: *τιμῇ*, in the sense, *price, worth, value*, is not unusual. Cf. L. & Sc.

CHAP. III. (See GENERAL OUTLINE.)

V. 1. *Εἰ οὖν συνηγέρθητε τῷ Χριστῷ*. *If (it is a fact) therefore* (οὖν with reference to the fact stated in 2. 12; and again implied in 2. 20) (*that*) *ye were raised together with Christ* (i. e. in baptism, 2. 12). Do we reflect enough on the truth and deep significance of such expressions as this?—*τὰ ἄνω ζητεῖτε*, *seek* (pres. imperat.), *be in the habit of seeking, the things that are above*; contrasted in verse 2 w. *τὰ ἐπὶ τῆς γῆς*.—*οὐ ὁ Χριστός ἐστιν . . . καθήμενος*, *where Christ is, sitting at, or seated on* (R. V.), *the right hand of God*: presents the exaltation of the risen Redeemer, and a motive to seek those things which are above, in order to be with him.

V. 2 Emphatic repetition and expansion of the preceding. — τὰ ἄνω φρονεῖτε, *Have in mind, or keep in mind (habitually), the things that are above.* "Set your mind on" (R. V.) would rather be expressed by the aor. imperat., I think, than by the pres. — μὴ τὰ ἐπὶ τῆς γῆς, *not the things that are upon the earth*; the contrast expressed with emphasis: *the things that are upon the earth*, i. e. worldly possessions and pursuits. These are not to fill the mind. The true Christian knows how to attend to all worldly duties, while he keeps in mind *the things that are above.* What an infallible test have we here of Christian character!

V. 3. ἀπεθάνετε (no longer in a conditional form, but the statement of an actual fact) γάρ (presents the reason for the foregoing exhortation), *For ye died.* Cf. 2. 12, 20. — καὶ ἡ ζωὴ ὑμῶν, *and your life*: "life" in the highest sense, that life which is beyond the reach of death; "your real and true life" (Ell.). Note how often the word *ζωή* occurs in the N. T.; especially, in the writings of John, and of Paul; also, what a new meaning the word acquires. The idea is not to be limited, as some have done, to the "resurrection life," that life on which we shall enter at the resurrection. The word here, as often elsewhere, means the new, spiritual life, that we now as believers in Christ actually possess. — κέκρυπται (κρύπτω) . . . ἐν τῷ θεῷ, *has been (and is) hidden with Christ in God*; "hidden," "its glory and highest characteristics are concealed from view" (Ell.); "with Christ," the apostle could not conceive of *life*, in this highest sense, apart from Christ; "in God" (the sphere in which), certainly, then, this "life" is safe, far beyond the reach of all enemies. What could be a higher motive for keeping in mind the things which are above?

V. 4. ὅταν . . . φανερωθῇ, ἡ ζωὴ ὑμῶν, *When Christ, your life, shall be manifested* (ἐν w. aor. subjunc., often = Lat. fut. perf., Win. § 42, 3, b, *shall have been made plain*, as an accomplished fact). The difference of reading bet. ὑμῶν and ἡμῶν is not important. Christ is here spoken of as being the actual life of the believer; in verse 3, that life is spoken of as hidden with him in God. The two expressions mutually explain each other. He is very naturally spoken of as our life, apart from whom we have no life in this highest sense of the term. — τότε καὶ ὑμεῖς, *then you also* (as well as Christ). Both subjects emphatic. — σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ, *with him shall be manifested (shall be made plain) in glory.* Cf. 1 Jno. 3. 2, Rom. 8. 17. Of the glory of that manifestation, we can now have no adequate conception. Cf. 1 Cor. 2. 9, *what eye hath not seen* etc.; also Ps. 17. 15, *I shall be satisfied* etc.

V. 5. Νεκρώσατε (imperat. aor., to denote an accomplished fact) οὖν (a conclusion fr. vv. 3, 4), *Make dead, put to death, therefore.* The word "mortify" has now come to be used often in a sense so different that it is no longer a good rendering of νεκρώω. — τὰ μέλη τὰ ἐπὶ τῆς γῆς, *your*

members which are upon the earth. Certainly not to be understood in a physical, but in a spiritual, sense (cf 2. 11). The same thought is contained in 1 Cor. 9. 27, *I keep my body under* etc. Cf. also Rom. 7. 27, *I behold another law in my members* etc.; also Rom. 8. 13, Gal. 5. 17, 24. All these passages when compared enable us to understand the evident meaning of the apostle here. That he has not in mind the life of the ascetic, and does not approve of it, may be seen clearly enough in chap. 2. 23, and from the tenor of the whole epistle. — τὰ ἐπὶ τῆς γῆς, *those (which are) upon the earth.* The meaning of this clause is made plain by the same expression used above, verse 2, and by the antithetical expression τὰ ἄνω. It defines here τὰ μέλη. Paul elsewhere exhorts that the τὰ μέλη be used as *instruments of righteousness* (Rom. 6. 13); thus showing that the members themselves *per se* are not to become νεκρά, but only in their evil tendencies, only as it respects their misuse. — πορνείαν κτέ. These accs. still further define τὰ μέλη, so as to make the meaning of the apostle unmistakable. They are usually viewed as in grammatical apposition. Meyer suggests that Paul might have used his explanatory words λέγω δέ, *and I say, I mean*; but omits them to make his sentence more compact and striking. The first four words, proceeding from the specific to the more general, describe the unchaste and voluptuous life of the heathen world, — *fornication, uncleanness* (cf. Rom. 1. 24, Gal. 5. 19, 2 Cor. 12. 21, Eph. 4. 19, 5. 3), *passion* (Meyer cites here Plat. Protag. p. 352, A. ἡτ-τασθαι ὑπὸ τῆς ἡδονῆς, Rom. 1. 26, 1 Thess. 4. 5), *evil desire* (more general than πάθος. Cf. Matt. 5. 28, ἐπιθυμῆσαι, *to lust after*; in Rom. 7. 7, 13. 9, rendered *coveting, to covet*), and *covetousness* (a *having, or claiming, a larger share; a grasping selfishness*). Note w. this last word the article and the conj. καί, introducing an additional and distinct category; *and the* (notorious) *covetousness, avarice* (*Habsucht*, Meyer), *grasping selfishness*. Cf. Eph. 4. 19, note. — ἥτις ἐστὶν εἰδωλολατρεία, *the which is, since it is, quippe quae est* (Meyer), *idolatry, an idolatrous regard for riches, making property one's idol, the god that one worships*. Meyer speaks of covetousness, or avarice, as especially a heathen trait. Can it anywhere be more marked and idolatrous than among the Jews of the present day, and in nominal Christian nations? Is not the exhortation, νεκρώσατε, *put it to death*, as needful now as ever?

Vv. 6, 7. δι' ἃ (refers to the sins just specified; not to μέλη (Bähr); since not the members, but the sins, call forth God's anger) ἐρχεται ἡ ὀργὴ τοῦ θεοῦ (note the omission here of ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας), *on account of which things the wrath of God (the anger of God, cf. Eph. 2. 3, 5. 6, notes) is coming*; pres. indic. denoting the certainty of its approach. The inquiry, whether the writer means in this life, or in the life to come, is irrelevant. Why should we limit the thought to either alone? The fact, and that alone, is asserted. — ἐν οἷς καὶ ὑμεῖς κτέ., *in which ye*

also (as well as the rest of the Gentiles) *once walked* (aor.). The reference of οἷς, omitting ἐπὶ τοὺς υἱοὺς κτέ., must be the same as that of ᾧ to the sins just named. — ὅτε ἐξήτε κτέ., *when ye were living* (imperf.) *in these things* ("the sphere of your existence and activities." Ell.) περιπατεῖν, and ζῆν, w. ἐν, regularly denote participation in.

V. 8. νυνὶ δὲ ἀπόθεσθε (ἀπο-τίθημι) καὶ ὑμεῖς τὰ πάντα, *But now* (emphat., in contrast with the former time) *do ye also* (as others who have been converted from heathenism) *put away* (aor., put away at once as an accomplished fact) *all these things* (referring to the same as ἐν τούτοις, ἐν οἷς, δι' ᾧ); note πάντα w. the article, making it definite and emphatic; *the whole*, all without exception: and to those grosser sins, chiefly of the τὰ μέλη, the apostle now adds, in the same grammatical const., others of a different, but not less dangerous, character. — ὀργὴν θυμὸν κακίαν βλασφημίαν κτέ., *anger, wrath* (cf. verse 6, note; also Eph. 4. 31, note), *malice* (?), (or *badness of heart* (Ell.), *wickedness, baseness*¹), *railing* (or *evil affirmation, defamation, slander*), *shameful speaking* (or *foul language*) *out of your mouth*: ἐκ τοῦ στόμ- ὑμῶν is logically connected w. the two subst. preceding. Note that βλασφημία means *evil speaking* in general, and is not limited as in Eng. to the idea of *blasphemy*.

Vv. 9, 10. μὴ ψεύδεσθε εἰς ἀλλήλους, *lie not* (pres. imperat., *do not continue the habit of lying*, formed in heathenism) *to one another* (εἰς, directing the thoughts and attention *into the midst of* etc.). — ἀπεκδυσάμενοι (ἀπ-εκ-δύομαι) τὸν παλαιὸν ἄνθρωπον, *having taken off, or since you have taken off* (da ihr ausgezogen habet, Meyer) *the old man* (a striking metaphor, denoting their former condition, their former envelopment. Cf. Eph. 4. 22). — σὺν ταῖς πράξεσιν αὐτοῦ, *together with his doings, his practices*. Cf. the difference bet. ποιῶ and πράσσω, Rom. 1. 32, 7. 15, notes. — καὶ ἐνδυσάμενοι (ἐν-δύομαι. Cf. ἀπ-εκ-δύομαι) τὸν νέον, sc. ἄνθρωπον, *and having put on the new* (man). — τὸν ἀνακαινούμενον (note the force of the pres. particip.), *who is being made kainós, new in kind, completely new; who is being renewed*. — εἰς ἐπίγνωσιν, *unto, (entering) into, definite knowledge*. What

¹ The two nouns κακία and πονηρία, with the adjectives κακός and πονηρός, are not easily distinguished: κακία and κακός (opposed to ἀγαθός, ἐσθλός, καλός) seem to be more comprehensive than πονηρία and πονηρός (opposed to χρηστός, see L. & Sc.); κακία is usu. rendered in the N. T. (R. V.) *malice*; in Rom. 1. 29, *maliciousness*; in Jas. 1. 21, and in 1 Pet. 2. 16, *wickedness*, or *malice*; in Acts 8. 22, *wickedness*; in Matt. 6. 34, *evil*. The word *malice*, as it is now usually understood, in the sense, *spite*, is, I think, too limited in its meaning. The word *wickedness*, or *baseness* (L. & Sc. *badness*), seems to me to represent more nearly the meaning of κακία: πονηρός (more frequent in N. T. than in classic Greek) is oftener rendered, *evil*; also, *wicked, bad*: πονηρία is usually rendered *wickedness*; in Acts 3. 26, *iniquities*. If both nouns, κακία and πονηρία, are used together for emphasizing the general thought, as in Rom. 1. 29, 1 Cor. 5. 8, we may perhaps render κακία (as the more general word), *wickedness*, and πονηρία, *villany, or knavery* (L. & Sc.).

particular knowledge is here referred to cannot be doubtful (τοῦ θεοῦ καὶ τῶν θείων, Theoph., *of God and divine things*). — κατ' εἰκόνα κτέ. ("there can scarcely be a doubt that this clause is to be connected w. ἀνακαινούμενον." Ell.; it is to be taken w. εἰς ἐπίγνωσιν. Meyer. Why not with both? The renovation and the definite knowledge are both alike, and equally, after the same likeness), *according to the image, the likeness, of him who created him* (the new man). With this expression, cf. Eph. 2. 10, 3. 9, 4. 24.

V. 11. ὅπου, *where*, i. e. in the renewed state just described. — οὐκ ἔνι, *there is not, cannot be*. Cf. Gal. 3. 28, note. — Ἕλλην καὶ Ἰουδαῖος, *Greek and Jew* (a common classification in the N. T. of nations. Cf. Rom. 1. 16, note). No national distinction is possible. — περιτομή καὶ ἀκροβυστία, *circumcision and uncircumcision*; no distinction on ritual or theocratic grounds is possible. — βάρβαρος, Σκύθης (the rudest of nations then known); no distinction, no exclusion, on the score of civilization. — δοῦλος, ἐλεύθερος, *bond-servant, freeman*; no social distinction. — ἀλλὰ πάντα . . . Χριστός (emphatic posit.), *but CHRIST is all and in all*: πάντα includes with emphasis the conception of persons. Cf. 1 Cor. 15. 28. Meyer refers to examples of the same idiom in classic writers. For a similar and equally emphatic statement, see Gal. 3. 28; ending with the words, *For ye are all one* (εἷς, *one person*) *in Christ Jesus*.

V. 12. Ἐνδύσασθε (ἐν-δύομαι) οὖν, *Put on* (aor. imperat., let it be an accomplished fact) *therefore* (in view of the fact that you have put on the new man, verse 10). — ὡς ἐκλεκτοὶ τοῦ θεοῦ, *as God's elect, as chosen ones of God* (Ell.). — ἅγιοι καὶ ἠγαπημένοι. These words may be viewed as substantives in the vocative; or as adjectives w. ἐκλεκτοί; (*who are*) *holy and beloved*. The latter const. is usually preferred. The entire clause beginning w. ὡς suggests a powerful motive for putting on the Christian graces next enumerated. — σπλάγχνα (neut. plur., *the inward parts, the viscera*, as the seat of the affections, like our *heart*) οἰκτιρμοῦ (gen. of quality), *a heart of compassion* (obj. of ἐνδύσασθε). For the distinction bet. ἔλεος and οἰκτιρμός, see Rom. 12. 1, note. — χρηστότητα, *kindness*, "benevolence and sweetness of disposition as shown in intercourse with one another" (Ell.). For the use of χρηστότης, cf. Gal. 5. 22, Eph. 2. 7, Rom. 2. 4, 3. 12, 11. 22. — ταπεινοφροσύνην (ταπεινός, *low, humble*; φρ, the initial consonants of φρήν, *mind*; and the subst. ending σύνη, expressing quality), *lowliness of mind, humility* (R. V.). — πραῦτητα (πραῖος, or πραῦς, *mild, gentle*), *gentleness, meekness*. — μακροθυμία (μακρός, *thumos*), *longsuffering, patientiam* (Vulg.). But what is the propriety of the exhortation, *put on* (as a garment) qualities of character which belong to the inner man? Is not the apostle making use of a mixed, or improper, metaphor? Not at all. These qualities, belonging to and pervading the inner man, are at the same time to become apparent, not hidden, secret, kept to one's

self, if that were possible, but enveloping, as well as pervading, the entire man; as conspicuous as the outer garment which one wears. This seems to be the thought, the exhortation, of the apostle. Is it not important?

V. 13. ἀνεχόμενοι ἀλλήλων (this clause and the following denote the manner in which the preceding exhortation is to be obeyed): *forbearing one another, bearing up in relation to, being patient with, one another.* Cf. Eph. 4. 2. — χαρίζόμενοι ἑαυτοῖς, *forgiving* (as an act of χάρις, *showing favor to*) *each other.* Cf. Eph. 4. 32. — ἐάν τις . . . μομφήν (cf. μέμφομαι), *lit. if any one against any one have a cause of complaint, ground of blame* (Ell.). — καθὼς καὶ ὁ Χριστὸς . . . καὶ ὑμεῖς, *even as Christ forgave* (graciously, freely forgave) *you, so do ye also.* Cf. Eph. 4. 32, καθὼς καὶ ὁ θεὸς ἐν Χρ- ἐχαρίσατο ὑμῖν, *even as God in Christ etc.* Cf. also ch. 2. 13. A comparison of these three passages shows most strikingly the unity in action of the Father and the Son.

V. 14. ἐπὶ πᾶσιν δὲ τούτοις, *and over* (Alf., Ell., B. U., Lange), *above* (R. V.), *all these* (it is better, I think, to omit here the word *things*. So B. U.). — τὴν ἀγάπην, *sc. ἐνδύσασθε, (put on) love*; may perhaps be rendered *Christian love.* Cf. ch. 1. verses 4, 8, Eph. 4. 2. — ὃ (note the neut. st. ἦ, or ἥτις. Cf. ἐξ οὗ, 2. 19), *which act, viz. the putting on, over all the graces above mentioned, Christian love.* — σύνδεσμος τῆς τελειότητος, *the bond (or the band, that which binds together) of perfectness* (usually viewed as gen. object.). The entire figure, beginning with ἐνδύσασθε, verse 12, is consistent and forcible: thus, put on the various graces mentioned; then, over them, as a band holding them together and in their place, put on Christian love, which is indispensable to perfectness.

V. 15. καὶ ἡ εἰρήνη τοῦ Χρ- βραβεύετω, *And let the peace of Christ* (such as he imparts. Cf. Jno. 14. 27, Eph. 2. 14, Rom. 5. 1) *rule, arbitrate, be a brabeús.* — ἐν ταῖς καρδίαις ὑμῶν, *in your hearts.* Outward relations in this world may be far from peaceful; but within, the true Christian may have perfect peace. — εἰς ἣν καὶ ἐκλήθητε (καλέω), *into which (peace), into the possession of which, ye were also called.* — ἐν ἐνὶ σώματι, *in one body, i. e. so as to abide in one body.* Cf. Eph. 2. 16, Rom. 12. 5, 1 Cor. 10. 17. — καὶ εὐχάριστοι γίνεσθε, *and* (καί introduces an additional thought of importance) *become* (indicating the duty of a constant growth) *thankful.* The reference to the peace which Christ imparts, and to the divine calling, naturally suggests this thought, which is especially frequent in the writings of Paul. The word εὐχαριστία occurs 12 times in the epistles of Paul; only 3 times in the rest of the N. Test. He uses εὐχαριστέω 25 times, the other N. T. writers but 15 times. εὐχάριστος occurs only here in the N. T. The meaning *amabilis, friendly, amiable*, though occurring in classic authors, is entirely foreign to the N. T. usage of the cognate words εὐχαριστία and εὐχαριστέω.

V. 16. The general exhortations, beginning with verse 12, are concluded in verses 16 and 17, with a reference to our only abiding safety and guide; and to the manner of life which it enjoins.—ὁ λόγος τοῦ Χριστοῦ, *the word of Christ*, “the word spoken and proclaimed by him” (Ell.). Cf. 1 Thess. 1. 8, 4. 15.—ἐνοικεῖτω ἐν ὑμῖν πλουσίως, *let it dwell* (pres. imperat., *continue to dwell, dwell habitually*) *in you richly*: πλουσίως has the emphat. posit. and is an expressive word. In whatever other respects they might suffer from poverty, in the word of Christ they might be rich; and the same is always true. Whether ἐν ὑμῖν means *among you* (Luther, De Wette), or *in your hearts, in animis vestris* (Theod., Beza, Olsh., Ell., et al.), or *in you as a church* (Alf., Meyer, et al.), seems to me an unprofitable and irrelevant question. It may be viewed without doubt in either of these three ways. Does it not then properly and forcibly mean all three at once,—among you in all the relations of life, among you in your organization as a church, and within you, in your hearts and minds? That this is not pressing the meaning too far is evident from the fact that all these various views have been taken by eminent scholars.—ἐν πάσῃ σοφίᾳ, *in all wisdom*, that wisdom which belongs specially to the Christian life and experience, in which the humblest Christian may often teach the profoundest philosopher. This clause seems more naturally connected with the following, than with the preceding, words. Cf. 1. 28.—διδάσκοντες καὶ νοουθετοῦντες ἑαυτούς, *teaching and admonishing* (cf. 1. 28, note) *each other* (cf. verse 13, ἑαυτοῖς, also Eph. 4. 32). Note the anacoluthon in the const. of the participles, to give the thought which they express greater prominence. Winer, § 63, 2, a. Cf. Eph. 3. 18, note.—ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς, *with psalms, hymns, spiritual songs* (cf. Eph. 5. 19, note). It is not quite certain whether it is preferable to connect these words logically with the preceding or the following. The opinions of scholars seem to be about equally divided. Tisch. places a comma both before and after the clause; so also the B. U. version. The clause seems thus to have a more independent position in the sentence, and its logical force may extend equally to what precedes and to what follows. The punctuation of W-H. is as follows: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing each other with psalms, hymns, spiritual songs in grace, singing in your hearts to God.*—ἐν τῇ χάριτι, Tisch., Meyer, Ell., Alf., Braune, Riddle, R. V., B. U., et al. connect this with what follows; *in grace*, “refers to divine grace, the element to which the singing was to be circumscribed” (Riddle).—ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ, *singing in your hearts to God*. Whether this clause denotes an audible, or an inaudible, singing, is not quite certain. Alf., Meyer, Riddle, et al. understand it to mean “in the silence of the heart.” Whether audible or inaudible, it denotes the sphere in which the singing, the praise, should exist, and the person to whom it

should be directed. We are certainly not to understand the expression simply of public worship. Few verses are more doubtful than this in respect to grammatical details; yet the general thought, whatever we may prefer as to grammatical arrangement, is clear and most important.

V. 17. *καὶ πᾶν ὃ τι ἂν ποιήτε ἐν λόγῳ ἢ ἐν ἔργῳ* (a most emphatic expression), *and everything whatsoever ye may do* (pres. subjunc., *may be doing, or may at any time do*) *in word or in deed.*—*πάντα* (sc. *ποιεῖτε*, pres. imperat., suggested by *ποιῆτε*) *ἐν ὀνόματι κυρίου Ἰησοῦ*, (*do*) *all things in the name of the Lord Jesus*; “in that holy and spiritual element which his name betokens.” Ell., Meyer: “in the life-sphere dearest to us, out of which we never go, the element which we cannot lack.” Braune. Cf. Eph. 5. 20, note.—*εὐχαριστοῦντες* *κτέ.*, *giving thanks to God the Father through him.* Cf. Rom. 1. 8, 7. 25. The *καὶ* at the beginning of this verse connects it with *ὁ λόγος . . . ἐνοικεῖτω κτέ.*, verse 16, *Let the word of Christ dwell in you richly, . . . teaching etc. singing etc.* AND *everything whatsoever ye do etc.* Cf. note on *καὶ* in verse 15.

Vv. 18-4. 1. Special precepts for the various members of the household. Cf. Eph. 5. 22-6. 9.

Vv. 18, 19. *Αἱ γυναῖκες, οἱ ἄνδρες*, voc.—*ὑποτάσσεσθε* (pres. imperat., continued, habitual, action), *be in subjection.*—*ὡς ἀνῆκεν* (*ἀν-ήκω*), imperf., *as was fitting, as became your duty*, i. e. when you entered upon a Christian life; and hence, is still your duty. The imperf. expresses here something commenced in past time, but not completed (Win. § 40, 3, c); and hence may be translated by the pres.; *as is fitting.*—*ἐν κυρίῳ*, *in the Lord*, is joined directly with *ἀνῆκεν*, but belongs equally with the whole injunction *ὑποτάσσεσθε κτέ.*, as I think. On this point I am compelled to differ very decidedly with Meyer, Ell., Alf., Braune, who limit the force of *ἐν κυρίῳ* to *ἀνῆκεν*. I certainly think it belongs to the whole injunction. So Chrys., Theoph., Estius, Rosenmüller, Hofm., and many others. It seems to me a necessary qualification, either expressed or understood, of *ὑποτάσσεσθε*. Cf. notes on Eph. 5. 22, 24.—*ἀγαπᾶτε . . . μὴ πικραίνεσθε* (note the force of the pres.), *love, appreciate, cherish a Christian love towards* (cf. Eph. 5. 25 ff) *. . . be not embittered, do not foster bitter feelings.*

Vv. 20, 21. *ὑπακούετε . . . τὰ πάντα*, *obey your parents in all things.* Should a converted child, who is forbidden by ungodly parents to be baptized and join a Christian church, obey? Evidently not. I think, therefore, that this injunction, like the one in verse 18, is qualified by *ἐν κυρίῳ* at the end.—*τοῦτο γὰρ . . . ἐν κυρίῳ*, *for this* (obedience to parents in all things) *is well-pleasing in the Lord* (the sphere in which everything should be done, and beyond which nothing is binding on the conscience).—*οἱ πατέρες*. Cf. Eph. 6. 4, note. Yet the question occurs whether this word may not in both these passages be used as in Heb. 11. 23, i. e. as a

synonym with οἱ γονεῖς, *parents*. — μή ἐρεθίζετε, *do not excite to anger, do not irritate*. — ἵνα μὴ ἄθυμῶσιν, *that they may not be without heart* (a priv. and θυμός, *courage*), *discouraged, disheartened*. ἄθυμέω occurs only here in the N. T., but often in classic writers and in the LXX.

V. 22. Here again the exhortation to obedience in all things is qualified and guarded by the concluding words of the sentence, φοβούμενοι τὸν κύριον, *fearing the Lord*. This does not admit of any debasing obedience, or of any yielding to sinful requirements. — μὴ ἐν ὀφθαλμοδουλαίᾳ κτέ., *not in eye-service* (plur. in acts of eye-service) *as men-pleasers*. — ἐν ἀπλότῃ καρδίᾳ, *in singleness* (*frankness, freedom from duplicity*) *of heart*.

Vv. 23, 24. ὃ ἐὰν (Att. ἂν) ποιήτε, *whatsoever ye do* (pres. subjunc. *whatsoever ye may be doing at any time*); a comprehensive exhortation added to the preceding. — ἐκ ψυχῆς ἐργάζεσθε, *work from the soul, from the heart*. — ὡς τῷ κυρίῳ κτέ., *as if to* (or *for*, dat. of interest) *the Lord, and not to* (or *for*) *men*. This, like ἐν κυρίῳ and φοβούμενοι τὸν κύριον above, forbids the idea of doing anything dishonorable or sinful. — εἰδότες (οἶδα), *knowing*; particip. w. causal force, *because ye know*. — ὅτι . . . ἀπολήψεσθε (Attic, ἀπολήψεσθε, fr. ἀπο-λαμβάνω) κτέ., *that ye shall receive from the Lord the full recompense in turn* (ἀντ-) *of the inheritance* (gen. of apposition), *namely, the inheritance* (and that certainly will be a full recompense). Recollect the force of ἀπό in compos. w. δίδωμι (see Lex.). I question whether the ordinary distinction between παρά w. gen., *communication from*, and ἀπό, simply *departure from*, can be strictly applied in N. T. Greek. — τῷ κυρίῳ Χριστῷ δουλεύετε. *Serve the Lord Christ*; a solemn exhortation, standing without connective (asyndeton), and hence the more impressive.

V. 25. ὁ γὰρ ἀδικῶν. *For* (enforcing the last exhortation) *he who does wrong*. Does this refer particularly to the servant, or to the master, or does it apply here equally as a general proposition to both? It has been understood in these three different ways. Alf., Ell., Meyer, et al., understand it as applied here to the master, and hence as an encouragement to the servant. Many others (Chrys., Theoph., Bengel, Braune, et al.) understand it as specially applied here to the servant, a solemn warning to be faithful and to do nothing inconsistent with Christian service. The latter view certainly seems natural and forcible. — κομιέται (fut. fr. κομίζω) ὃ ἥδίκησεν, *shall receive again* (R. V.), *shall receive back* (Ell.), *will receive* (B. U.), *for the wrong that he hath done* (R. V.), *that which he did wrongfully* (B. U.). — καὶ οὐκ ἔστιν προσωποληψία, *and there is not, does not exist, cannot exist, respect of persons, partiality, Partheilichkeit* (Meyer). No preference will be shown for the master over the slave at the final day of retribution. Cf. Eph. 6. 8, 9, note, Gal. 2, 6.

Ch. iv. verse 1. This seems properly to belong in the same paragraph with ch. iii. verses 18-25. — τὸ δίκαιον . . . παρέχεσθε, *render (on your part) to your servants (bond-servants) that which is just and equal* (as required by the new Christian law of love, under which you now live; i. e. *justice and equality* so far as relates to all Christian privileges). Such seems to be the exact meaning of τὴν ἰσότητα, a meaning to which Meyer and Braune adhere. Cf. 2 Cor. 8. 13. In this sense often in classic writers. See Lex. For the thought, cf. Philem. 16. Many, however, understand the word here in a sense closely akin to that of τὸ δίκαιον and would render the two *justice and equity* (Ell.), *fairness* (Alf.), *impartial treatment* (Erasm. et al.). It is better always to adhere to the exact and ordinary meaning of a word, when that meaning suits the connection; and certainly that meaning seems pertinent and forcible here. — εἰδότες, *causal*. Cf. 3. 24. — καὶ ὑμεῖς, *ye also*, as well as your bond-servants. Thus both master and bond-servant are placed on an equality before the Master in heaven. For the thought, cf. Eph. 6. 9.

CHAP. IV. Vv. 2-6. Exhortations to perseverance in prayer and to exemplary conduct towards those who are not Christians. — Vv. 7-9. A word of commendation respecting Tychicus and Onesimus. — Vv. 10-17. Salutations. — V. 18. A special salutation and request in the handwriting of Paul.

V. 2. Τῇ προσευχῇ προσκατερείτε, *Continue stedfastly* (R. V.), *Persevere* (B. U.) *in prayer*. — γρηγοροῦντες ἐν αὐτῇ, *watching, being vigilant* (in opposition to the idea of drowsiness. See Lex. γρηγορέω, ἐγείρω) *therein*. — ἐν εὐχαριστίᾳ, *in thanksgiving*, the element, or spiritual atmosphere, in which the Christian moves. Cf. 3. 15, note. Prayer, perseverance, vigilance, thanksgiving, — how much of Christian duty and life is summed up in these words!

Vv. 3, 4. προσευχόμενοι . . . ἡμῶν, *praying at the same time for us also* (as well as for yourselves and others): ἡμῶν, i. c. Paul and Timothy. See ch. 1, verse 1. — ἵνα . . . ἀνοίξῃ (ἀνοίγνυμι and ἀνοίγω) . . . τοῦ λόγου (objective gen.), *that God may open to us a door for the word*, i. e. a full and free opportunity to preach the word. What was meant by "the word," they would have no doubt. Cf. 1. 5, 25, 3. 16. — λαλῆσαι (infin. of purpose) τὸ μυστήριον τοῦ Χριστοῦ, *to speak the mystery of Christ*, i. e. the divine mystery which is summed up in him. Cf. Eph. 3. 4, note, Col. 1. 26, 2. 2, Eph. 1. 9, Rom. 16. 25. — δι' ὃ καὶ δέδεμαι (δέω), *for which, on account of which* (ὃ may refer to μυστήριον, or to the idea of the whole clause, the preaching the mystery of Christ) *I am also in bonds, have also* (in addition to all other sufferings) *been bound*. Meyer thinks of him as being in Caesarea at this writing; Alf., Ell., and the most think he

was in Rome.—*ἵνα* (connect this with the leading thought of the preceding verse, *praying . . . that God may open to us a door for the word, to speak* etc.) *φανερῶσω αὐτό*, *that I may make it* (the mystery of Christ) *plain, manifest*.—*ὥς δεῖ με λαλῆσαι*, *as it is necessary that I speak, as I ought to speak*. With verses 3, 4, cf. Eph. 6. 19, 20. The two passages, the one before us and that in Eph., so similar in language and written in circumstances so similar, have usually, from the time of Chrys. to the present day, been interpreted alike: yet the recent expositors (Meyer, Braune, Alf., Ell.) understand them differently. The expression in Eph. is explained as it has ordinarily been understood; *as I ought to speak*, i. e. to speak (while in prison) with boldness, holding back nothing of the truth. The expression before us, following the clause, *that God may open to us a door for the word*, is thought to signify a necessity (*δεῖ*) that he should be released from prison so as to resume his full and accustomed activity as an apostle. (Das Predigen im Gefängnisse war es nicht was Paulus meinte. The *preaching in prison* was not what Paul meant. Meyer.) It remains to be seen whether this view of the meaning will prevail over the older interpretation.

Vv. 5, 6. *Ἐν σοφίᾳ περιπατεῖτε*. *Walk in wisdom*,—the sphere or element in which they were to act. On the meaning of *σοφία*, cf. Eph. 1. 8, note.—*πρὸς τοὺς ἔξω*, *to, toward, in your relations to, those who are without*, i. e. those who are without the fold of Christ. Cf. 1 Cor. 5. 12, 1 Thess. 4. 12.—*τὸν καιρὸν ἐξαγοραζόμενοι*. Cf. Eph. 5. 16, note.—*ὁ λόγος*, sc. *ἔστω*, imperat.; suggested by the preceding imperat.—*ἐν χάριτι*, *in grace*, i. e. *gracious, kind, winning*. Cf. Luke 4. 22. Note this use of *χάρις* in the earlier and classic sense.—*ἅλατι* (*ἅλας*) *ἡρτυμένος* (*ἡρτύω*), *seasoned, made savory, with salt*, a metaphor borrowed from the culinary art. The word salt often denotes wisdom, good sense. Cf. Mark 9. 50, Luke 14. 34; also Latin, *sales*. As dishes for food are seasoned with salt, so let your speech (particularly to those who are without) be made pleasing, persuasive, and united with wisdom.—*εἰδέναι* (*οἶδα*), infin. denoting purpose or consequence, *to know, so as to know, so that ye may know*.—*πὼς δεῖ ὑμᾶς* (subj. of *ἀποκρίνεσθαι*, pres. infin. expressing something habitual), *how it is necessary that you reply, how you ought to reply* etc.

Vv. 7–9. The sending of Tychicus with Onesimus.—*Τὰ κατ' ἐμέ* (cf. Eph. 6. 21) *πάντα* (added here to intensify the expression): lit. *the things relating to me all*, i. e. *all my affairs, everything relating to me*.—*Τυχικός*. Cf. Eph. 6. 21, note.—*ἀδελφὸς . . . διάκονος . . . σύνδουλος*: various relations which Tychicus sustained to Paul: *brother . . . servant or helper . . . fellow bond-servant*.—*ἐν κυρίῳ* belongs with all the three nouns. The English word *minister* is now generally understood in a sense so different from *διάκονος* that it is hardly a correct rendering. Compare with this

Eph. 6. 21, where *σύνδουλος* is omitted. — *εἰς αὐτὸ τοῦτο*, *with a view to this very thing, for this very purpose*, explained by *ἵνα γνῶτε . . . παρακαλέσῃ*, *that you may know . . . that he may comfort*. — *τὰ περὶ ἡμῶν*, *the things concerning us*, substantially the same thought as *τὰ κατ' ἐμέ*. Cf. Eph. 6. 22. — *σὺν Ὁνησίμῳ*, connect w. *ἔπεμψα*. Onesimus, the servant (or as we render *δοῦλος* in classic Greek, the slave) of Philemon, is mentioned only here and in the Ep. to Philemon. — *ὃς ἐστὶν ἐξ ὑμῶν*, *who is of you*, i.e. *who belongs to your city*. The letter to Philemon is supposed to have been conveyed at the same time with the letters to the Ephesians and Colossians. Philemon is supposed to have been a Colossian, or at least to have resided there when Paul's letter was sent to him. — *γνωριούσιν* (fut. of *γνωρίζω*), *they will make known*. — *τὰ ὧδε*, w. *πάντα*, *all things . . . the things here*. It seems to me far more probable that this epistle and the others sent with it were written in Rome, rather than in Caesarea, as Meyer argues.

Vv. 10, 11. *Ἀρίσταρχος*. A Thessalonian; was with Paul in Caesarea, and made the journey with him to Rome. Cf. Acts 19. 29, 20. 4, 27. 2, Philemon 24. — *ὁ συναιχμάλωτός μου*, *my fellow-prisoner*. In Philemon he is mentioned, with several others, as a fellow-worker (*συνεργοί μου*); while Epaphras is there spoken of as *συναιχμάλωτος*. It is surely quite credible that both may have been fellow-prisoners, and at the same time fellow-workers; so that either designation would be suitable. — *Μάρκος*. Thought to be the same as John Mark (Acts 12. 12 and 25), and author of the gospel of Mark. — *ὁ ἀνεψιὸς Βαρνάβα* (gen. first declens.) *the cousin of Barnabas* (R. V., B. U., Ell., Alf.). This relationship seems to be mentioned in commendation. — *οὗ* refers to *Μάρκος*. — *ἐντολάς*. What these commandments were and when received is not known, and it seems useless to conjecture. They were probably of a commendatory character. — *καὶ Ἰησοῦς . . . Ἰουδῆτος*, *and Jesus* (Greek form of the word Joshua), *who is called Justus* (his Roman name); sc. *ἀσπάζεται*, *salutes you*. He is not mentioned elsewhere in the N. T. — *οἱ ὄντες* (referring to the three just mentioned) *κτέ.*, *who are of the circumcision, these only* (of the circumcision) *(are) fellow-workers* (with me). — *εἰς τὴν βασιλείαν τοῦ θεοῦ*, *towards the kingdom of God* (Ell., Alf.); *für das Messiasreich* (Meyer); strictly means (directing their energies and thoughts) *into the kingdom of God*. — *οἷτινες . . . παρηγορία*, *who became to me a comfort*. Paul mentions these three Jewish brethren as having alone worked with him, and as having been a comfort to him; implying that the other Jewish Christians in Rome (or in Caesarea, as Meyer supposes) were anti-Pauline. (Note how often *οἷτινες*, *quippe qui*, *since they, such as*, occurs in N. T. Greek: *ἐγενήθησαν*, a later form for *ἐγένοντο*: *παρηγορία*, only here in N. T.).

V. 12. *Ἐπαφρᾶς*. Cf. I. 7. — *ὁ ἐξ ὑμῶν* (cf. verse 9), *who is of you*,

i. e. *of your city*. This and the following clauses would have a tendency to win the confidence and affection of the Colossians. — πάντοτε ἀγωνιζόμενος κτέ., *always striving earnestly, agonizing, for you in his prayers*; — a strong expression. Cf. ἀγῶνα . . . ὑπὲρ ὑμῶν, 2. 1, also 1. 29, and Rom. 15. 30, note. — ἵνα with its usual force, *in order that, to the end that*. — σταθῆτε (1 aor. pass. subjunc. fr. ἵστημι), *that ye may be made to stand*. Alf., Ell., Meyer, et al. read here στήτε (2 aor. act. subjunc.), *that ye may stand*. — τέλειοι καὶ πεπληροφορημένοι (πληροφορέω), *complete, entire, perfect, and fully assured*. — ἐν παντὶ θελήματι τοῦ θεοῦ, *in all the will* (in everything that has been willed) *of God*. Meyer, Alf., et al. connect this closely with σταθῆτε (στήτε); Ell., Braune, et al., with the words directly preceding. Why not with both, — the entire clause after ἵνα?

V. 13. Confirmation (γάρ) of the preceding. — μαρτυρῶ γὰρ αὐτῷ (dat. of interest, Win. § 31, 4, b.), *For I bear him witness, I testify for him, or in respect to him*. — πολὺν πόνον (rare in N. T., cf. πένομαι, *to toil*; nearly the same in meaning with the more frequent N. T. word κόπος), *much hard work, toil, labor*. Cf. ἡλίκον ἀγῶνα ὑπὲρ ὑμῶν, 2. 1. It denotes the inward struggle in their behalf. — The three cities, Colossae, Laodicea, and Hierapolis, were near together (eastward from Ephesus; and S. E. from Philadelphia and Sardis. See map), and in all three of them Ephras had probably labored in the gospel.

Vv. 14, 15. Δουκᾶς . . . ἀγαπητός, *Luke, the physician, the beloved*. The epithets seem to be added, not to distinguish him from any other person of the same name, but as above vv. 7, 9, 10, 11, 12. There seems to be no good reason for doubting that this is the same as the author of the gospel which bears his name and of the Acts. Note that no commendatory word follows the name Demas. In Philemon, verse 24, he is mentioned among the συνεργοί of the Apostle; but in 1 Tim. 4. 10, as having loved the present world and forsaken the Apostle. — ἀσπάζεταισθε (ἀσπάζομαι) κτέ., *Do ye (Colossians) salute etc.* From vv. 10–14, the salutations of others are given; here the Apostle addresses them directly. — καὶ Νυμφᾶν, *and* (in particular) *Nymphas or Nympha* (the Greek word may be either masc. or fem.). This person, whether brother or sister, was no doubt prominent in the church at Laodicea. — καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *and the church in their house*. With this reading, αὐτῶν would refer to Νυμφᾶν and τοὺς . . . ἀδελφούς. The reading of W-H., αὐτῆς st. αὐτῶν, seems quite probable; *and the church in her house*; αὐτῆς referring to Νυμφᾶν (or Νύμφαν, W-H.). Note the use here of κατὰ w. οἶκον, indicating extension through; *the church occupying her house*. Cf. Winer, p. 400, § 49.

V. 16. καὶ ὅταν ἀναγνώσῃ (ἀναγιγνώσκω) παρ' ὑμῖν ἡ ἐπιστολή, *And when the letter has been read (shall have been read) with you*; παρ' ὑμῖν, *not by you, not exactly among you (ἐν ὑμῖν)*; but properly, *near, at the side of,*

with you. Winer, § 48, p. 394. — ποιήσατε ἵνα . . . ἀναγνωσθῇ, *cause that it be read in the church of the Laodiceans also*. Note the const. ποιήσατε ἵνα. Winer, § 44, p. 337. — καὶ τὴν ἐκ Λαοδικίας, placed before ἵνα for emphasis. Winer, § 61, p. 550. *And (cause) that ye also read the (letter) from Laodicea*, i. e. the letter written to Laodicea and sent from thence to Colossae. Winer, § 66, p. 629. Whether the epistle here referred to has been lost, or is the same as the epistle to the Ephesians, will perhaps never be determined beyond controversy. Cf. note on ἐν Ἐφέσῳ, Eph. 1. 1.

V. 17. καὶ εἶπατε (impv.; in the indic. εἶπα, or εἶπον; cf. φημί) Ἀρχίππῳ, *And say to Archippus*; mentioned also in Philem. verse 2; but what his position or particular service in the church was, we have no reliable information. — βλέπε τὴν διακονίαν κτέ., *look to, give heed to, the service which thou didst receive in the Lord*: ἐν κυρίῳ emphasizes the idea that it was a religious service of some kind. — ἵνα . . . πληροῖς (pres. subj. act.), *that thou mayest make it full, fulfil it*; that there may be no deficiency in it.

V. 18. Ὁ ἄσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, *The salutation of me Paul with my own hand*; or more literally, *the salutation by the hand of me Paul*. Παύλου is in appos. w. the gen. ἐμοῦ implied in the possess. pron. ἐμῇ. Good. § 137, Note 1; Had. 675, b. It appears that this epistle, as some other epistles of Paul, was written by an amanuensis; and Paul adds with his own hand this verse to attest the genuineness of the epistle. — μνημονεύετε μου τῶν δεσμῶν, *Remember my bonds!* — a simple, brief, and touching reminder of his situation, as he wrote these last words. — ἡ χάρις μετ' ὑμῶν (sc. εἴη), *Grace (be) with you*. The readers would have no doubt as to what was meant by ἡ χάρις, the grace of God in Christ. Cf. notes on Eph. 6. 23, 24.

THE EPISTLE TO PHILEMON.

"A masterpiece of persuasive tact and delicacy, and an enduring model of truest Christian courtesy." Ell.

For the literature relating to this epistle, see Bible Dictionaries, and especially Hackett's introduction in Lange's Commentary. Time and place of composition, same as of Ephesians and Colossians.

OUTLINE.

VERSES 1-3. Address and salutation.—Verses 4-7. A strong expression of Christian fellowship.—Verses 8-21. The main topic of the epistle,—a plea for Onesimus.—Verses 23-25. Request for a lodging, greetings, and closing wish.

Vv. 1, 2, 3. **δέσμιος Χρ-᾽Ιησ-**, a prisoner of Christ Jesus, i. e. on account of, because of etc.; gen. of source or cause. Cf. Eph. 3. 1. The expression was calculated to excite the sympathy of Philemon. It was quite unnecessary for Paul here to refer to his apostolic authority.—**καὶ Τιμόθεος ὁ ἀδ-**, and Timothy the brother, probably acquainted with Philemon personally. Cf. Col. 1. 1, Phil. 1. 1.—**Φιλήμονι . . . ἡμῶν**, to Philemon, our beloved and fellow-worker (ἡμῶν w. τῷ ἀγ- and συνεργῷ. So Meyer et al.), or the beloved and our fellow-laborer (ἡμῶν w. συνεργῷ only. So Hackett et al.).—**καὶ Ἀφίᾳ τῇ ἀδελφῇ κτέ.**, and to Apphia our sister, or the sister (in Christ), and to Archippus our fellow-soldier. Apphia was probably the wife of Philemon; Archippus, probably pastor of the church in Colossae. Cf. Col. 4. 17.—**καὶ τῇ . . . ἐκκλησίᾳ**, and to the church in thy house, i. e. the house of Philemon, the person first and principally addressed: *κατὰ*, w. the acc., extension through. Cf. Rom. 16. 5, Col. 4. 15, notes.—**χάρις ὑμῖν κτέ.**, sc. εἰη, Grace be to you and peace etc.,—Paul's ordinary form of salutation. In closing an epistle, we usually find *μετὰ* w. the gen., st. dat., with you, in the midst of you, or with your spirit, instead of to you.

Vv. 4, 5. *εὐχαριστῶ κτέ.*, cf. Phil. 1. 3, note. The same word is still in common use in modern Greek.—*πάντοτε* should not, I think, be separated by a comma, either from what goes before or from what follows.—*μνῆαν σου ποιούμενος* is usually rendered, *making mention of thee*; but with other words than *ποιῶμαι*, *μνῆαν* is rendered *remembrance*. Cf. Phil. 1. 3, 1 Thess. 3. 6, 2 Tim. 1. 3. I do not think the expression implies either here or elsewhere any actual *mention* of a name, or even any form of words, in the prayers of the apostle. A lit. rendering would be, *making to myself (mid.) a remembrance of thee*. This is all which the words imply,—a simple calling to mind.—*ἐπὶ* w. gen., often of time, see Lex.—*ἀκούων κτέ.*, *hearing of etc.* (particip. denoting cause),—the reason for the thanksgiving.—*σοῦ τὴν ἀγάπην*, *thy Christian love*. Cf. Col. 3. 14.—*καὶ τὴν πίστιν ἣν ἔχεις πρὸς . . . εἰς κτέ.*, *and the faith which thou hast toward the Lord Jesus and toward all the saints*: *πρὸς* denotes simply direction *towards*; *εἰς*, entering *into*. In his daily walk, Philemon mingled with the saints, entered into the midst of them, exhibiting both his own Christian faith and imparting greater strength to their faith. I cannot by any means adopt the const. called *chiasm*, or *chiasmus* (see Winer, § 50. 2), by which *σοῦ τὴν ἀγάπην* is connected only w. *εἰς πάντας τοὺς ἁγίους*, and *τὴν πίστιν* only w. *πρὸς τὸν κύριον Ἰησ.* The remark of Meyer, that Paul was fond of a change of prepositions, is undoubtedly true; but this does not obliterate the distinction between them, though there may be no *emphasis* on the distinction. Cf. Rom. 3. 30, Gal. 2. 16, note on *ἐκ* and *διὰ*.

V. 6. *ὅπως κτέ.*, connect w. *ἐπὶ τῶν προσευχῶν μου*, *prayers, that etc.*—*ἡ κοινωνία . . . γένηται*, *that the communication, or fellowship, of thy faith may become effectual*: *ἡ κοινωνία*, *the sharing, the fellowship, the communication*. A life of faith in any church, or any community, has the effect to impart the same faith to others; to strengthen their faith. Thus, whether we render the expression, *the communication of thy faith*, or *the fellowship of thy faith*, the idea is plain and rests on a truth which we all recognize: *ἐνεργής*, *active, working, effective*.—*ἐν ἐπιγνώσει κτέ.* (the sphere in which his faith was to be effective), *in a definite knowledge of everything good which is among you* (or *which is in us, ἡμῖν*), *in a recognition of everything good*. Those who are without a Christian faith fail in such recognition, and make sad mistakes; often taking evil for good and good for evil.—*εἰς Χριστόν*, the end in view, *for Christ*; for his honor, for the advancement of his kingdom. Connect this last clause, which has the emphatic position, with the entire final sentence, *ὅπως κτέ.*

V. 7. *χαρὰν γὰρ κτέ.*, *For I had much joy* (when I heard of thy love and faith): *γὰρ* refers naturally to the entire preceding sentence,—the thanksgiving and prayer (verse 4), the reason for it (verse 5), and the subject of the prayer (verse 6).—*καὶ παράκλησιν ἐπὶ κτέ.*, *and comfort, or*

encouragement (both ideas belong to the word) *in thy love*: lit. *upon* etc. as a foundation for the comfort and encouragement. — *ὅτι κτέ.*, *because* (introducing a fuller explanation of *ἐπὶ τῇ ἀγάπῃ σου*) *the hearts of the saints have been refreshed through thee, brother*: τὰ σπλάγχνα, as distinguished from καρδία, denotes more prominently the idea of *affections* (cf. Phil. i. 8, note): ἀναπέπνυται (ἀνα-παύω) *have taken rest*, and thus *have been refreshed*. Note the form ἀδελφέ, st. Att. ἄδελφε.

Vv. 8, 9. Introducing the main object of the epistle. — Διό (= δι' ὅ), *On account of which, wherefore*, (because I have had so much joy and encouragement in thy love). — πολλὴν . . . ἔχων (concessive) κτέ., *though I have, or might have, much boldness, much frankness, in Christ* (the sphere and the only sphere in which he would have this boldness) *to enjoin on thee* (with apostolic authority) *that which is befitting* (τὸ ἀνῆκον, fr. ἀν-ήκω, cf. Eph. 5. 4, Col. 3. 18). — διὰ τὴν ἀγάπην κτέ., (yet) *on account of our Christian love*. I understand this of the love which each had for the other: τήν, an unemphatic possessive pronoun. — μάλλον παρακαλῶ, *I rather* (rather than command) *beseech* (thee), *exhort* (thee). Cf. παράκλησιν, verse 7. I prefer here the punctuation of W-H., placing a comma after παρακαλῶ, and at the end of the verse a comma and dash. — τοιοῦτος ὢν κτέ., *being such* (a person, such as I actually am, and presenting myself) *as Paul an elder, and now a prisoner also of Christ Jesus*. The whole address is adapted to excite sympathy, affection, confidence: τοιοῦτος . . . ὢς, are not to be understood as correlative (st. ὢς, οἷος or ὅς would be the word for that idea); but, as I have indicated above, independent clauses. I cannot adopt the word *ambassador* as a rendering of πρεσβύτης in this sentence.

Vv. 10, 11, 12. παρακαλῶ σε (a resumption of παρακαλῶ above) περὶ κτέ., *I beseech thee for my child, my own child* (Ell., Alf., Meyer), *whom I begat in my bonds, Onesimus*. The clauses introductory to the name of the unfaithful, runaway servant, and the reservation of the name to the end of the verse, are worthy of note. — τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ κτέ., *the one once unprofitable to thee, but now both to thee and to me profitable, whom I have sent back to thee* (epistolary use of ἀνέπεμψα). — αὐτόν (emphat. Note the omission of σὺ δὲ . . . προσλαβοῦ). Cf. Lex. intensive use of αὐτός. — τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, *that is, my own heart*. — It would be difficult to conceive of language more expressive. The picture of Onesimus, presenting the letter, and standing by as Philemon read it, might task the powers of the best artist. It would be most interesting to know the circumstances in which Onesimus was first brought in contact with Paul, and led to embrace the gospel.

Vv. 13, 14. δὲν ἐγὼ (emphat.) ἐβουλόμην . . . κατέχειν, *whom I was wishing* (past tense with reference to the time when the letter would be read. Cf. ἀνέπεμψα, verse 11), *to retain with myself*. I think this is stated

as a simple fact; not as the apodosis of a conditional sentence. — ἵνα ὑπὲρ σοῦ μοι διακονῇ κτέ., *in order that for thee, in thy behalf, he might serve me in the bonds of the gospel*, i. e. while I am in the bonds of the gospel (gen. of cause. Cf. δέσμιος Χρ. Ἰησ., verse 1). — χωρὶς δὲ τῆς σῆς γνώμης, *but without thy (emphat.) judgment, thy decision*: γνώμη, same root as γινώσκω, in which lies the idea of decision as well as knowledge. — οὐδὲν ἠθέλησα (aor., expressing an accomplished fact) ποιῆσαι, *I was unwilling to do anything, I purposed not to do anything* (cf. L. & Sc. ἐθέλω). — ἵνα μὴ . . . ᾤ, *in order that thy goodness (the goodness which thou art wont to exhibit) might not be (in this instance), as it were, lit. as if, by constraint; but voluntary (according to something voluntary)*. This rendering of τὸ ἀγαθόν σου (neut. adj. w. the article as an abstract noun) seems to me nearest the exact sense of the word; and also to suit the connection.

Vv. 15, 16. τάχα γὰρ κτέ., *For perhaps* (introduces Paul's reason for deciding not to retain him) *on this account* (pointing to what follows) *he was separated (from thee) for a season, that thou mightest have him in full forever* (ἀπέχης, ἀπέχω. Cf. Phil. 4. 18, note: αἰώνιον, adj. w. αὐτόν. This new relationship in Christ was one that would not end with death, but was to last forever in the world to come). — οὐκ ἔτι ὥς δούλον κτέ., *no longer as a bond-servant, but beyond a bond-servant, a brother beloved, especially to me* (ἐμοί, σοί, dat. of reference w. the combined idea ἀδελφὸν ἀγαπητόν), *but much more to thee, both in the flesh and in the Lord*, i. e. both in worldly and in spiritual relations. We have in verse 16 a conception which was new in the world; one of the characteristic features of Christianity. And what changes it has wrought already in the condition of human society! On this subject, see *Gesta Christi*, by C. L. Brace.

Vv. 17, 18. εἰ . . . ἔχεις κοινωνόν (εἰ w. indic. pres., the supposition of an actual fact), προσλαβοῦ (προσ-λαμβάνω) αὐτόν ὥς ἐμέ. *If therefore (a conclusion from what goes before, introducing the main object of the epistle indicated in verse 12) thou hast me (as) a partner, take him to thyself* (mid. voice), *receive him as (you would receive) me*. The rendering of εἰ ἔχεις, *if thou countest*, is a very rare meaning of ἔχω (only, I think, in Matt. 14. 5, and Mark 11. 32, in N. T.), and is quite unnecessary here (wenn du mich zum Genossen hast. Meyer). — εἰ δέ τι ἡδίκησέν σε . . . ἐλλόγα (pres. imperat. fr. ἐλλογάω, a rare word = ἐλλογέω), *And if in anything he did thee an injustice, or is in debt (to thee), proceed to charge this to me*. Certainly a very reasonable business proposition, preparing the way for the suggestion ἵνα μὴ λέγω κτέ.

Vv. 19, 20. ἐγὼ Παῦλος . . . ἀποτίσω (ἀπο-τίνω), *I Paul have written with my own hand, I (emphat.) will pay in full*; — an additional and solemn assurance of what he had just said. Whether Paul wrote the

entire letter with his own hand, or from this point only, is not stated. *αποτίνω*, to pay in full. Cf. *ἀπέχης*, verse 15, *ἀποδίδωμι*, often. — *ἵνα μὴ λέγω σοι κτέ.* (cf. Lat. *ne dicam*; a form of expression by which a writer suggests, what he seems not to assert; usually rendered by the infin. in English), *not to say to thee that thou owest to me even thyself besides* (*προσ-*). German idiom, *um dir nicht zu sagen* (Meyer). Philemon would have no difficulty in understanding this suggestion and would feel the force of it. Through the preaching of Paul he had received treasures infinitely superior to all his former possessions. — *ναί* (a word frequent in modern Greek), *ἀδελφέ, ἐγὼ σου ὀναίμην* (optat. without *ἄν*, expressing a wish; fr. *ὀνίμημι*) *ἐν κυρίῳ, Yea, brother, may I (emphat.) receive profit, or joy, from thee in the Lord.* I can see no reason for rendering the optat. here by the English imperat. The primary meaning of *ὀνίμημι* (found only here in N. T.) is *to profit, benefit, aid* (which seems suitable here); *Nutzen haben* (Meyer); and from this the secondary meaning *to gratify, delight*. Cf. Lat. *juvo*. That the word *ὀναίμην* was suggested and chosen from its radical connection with *Ὀνήσιμος* has occurred to many. — Note again *ἐν κυρίῳ* (emphat. posit.), the sphere in which all was to take place. — *ἀνάπαυσόν μου* (aor. imperat. fr. *ἀναπαύω*) *κτέ., cause my heart to rest* (let it be a finished act), *refresh my heart* (by a kind reception of Onesimus) *in Christ* (as a Christian act, from Christian motives; same general sense as *ἐν κυρίῳ*). — *τὰ σπλάγχνα*. Note the repetition of this word (verses 7, 12, 20) in this letter of the heart. Cf. note, verse 7, on the meaning of the word.

This epistle has often been compared with a letter of the younger Pliny (Epist. IX. 21), written on a similar occasion and for a similar purpose; but it would be simply impossible for Pliny, with only a knowledge of Grecian and Roman philosophy, to write anything like the above sentences of Paul. They are the expressions only of one who has a knowledge of Christianity and who has been taught by the Holy Spirit. The delicacy and the depth of feeling, the refinement and the pathos, have never been surpassed in human composition.

Vv. 21, 22. *Πεποιθὼς τῇ ὑπακοῇ σου, Having confidence in (trusting to) thine obedience*; not so much obedience to Paul in his apostolic authority, as obedience to the principles of Christianity. — *εἰδὼς (οἶδα) ὅτι . . . ποιήσεις, knowing (feeling assured, cf. Phil. i. 25, note on οἶδα) that thou wilt do even beyond what I say.* The rendering, *that thou wilt also do*, suggests the order *καὶ ποιήσεις*. The force of *καὶ* belongs to the word or clause immediately following it. Paul's confidence and assurance in this case were founded on the conviction that Philemon was truly a Christian; and this, in all times, is the best, in fact almost the only, sure ground of confidence. Let us be thankful that we have such a ground of confidence in one another. — *ἅμα δὲ . . . ξενίαν, And at the same time*

(at the same time with the kind reception of the returning servant) *make ready also for me a lodging*, or, in the fuller sense of the word, *entertainment, a hospitable reception* (L. & Sc.). This no doubt would be an additional, though indirect, motive for the kind reception of Onesimus. — ἐλπίζω γὰρ ὅτι (note this const. of ἐλπίζω, st. the usual Att. const. w. the infin.) κτέ., *For I hope that through your prayers* (referring to the persons mentioned in verses 1 and 2) *I shall be granted* (as an act of grace, of divine favor both to them and to himself) *to you*. It is not certain whether this letter was written at Caesarea, as Meyer argues, or at Rome, as is generally thought; nor do we know the grounds on which Paul rested the hope here expressed. For a similar expression, cf. Phil. 1. 25, 2. 24. The epistle to the Philippians is generally supposed to have been written a year or two later. The apostle may have planned to pass through Macedonia on his way to Colossae and other cities in Asia Minor. Whether these hopes and plans were realized by a temporary release from prison is not certain. Even the Apostle Paul may have been disappointed in his worldly plans and hopes only to make the heavenly realizations more glorious.

Vv. 23, 24. *Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow-workers, salute you*. Mark, probably John Mark and the writer of the second gospel. Cf. Acts 12. 25, 13. 13, Col. 4. 10, 12, and 14, where also Aristarchus, Epaphras, Luke, and Demas are mentioned, — Epaphras and Luke with special commendation; Aristarchus, as the fellow-prisoner of Paul. Concerning Demas, cf. 2 Tim. 4. 10.

V. 25. Cf. Phil. 4. 23, note.

For many most interesting and important suggestions, both ethical and doctrinal, on this epistle, see Lange, particularly the additions by Dr. Hackett.

EPISTLE TO THE PHILIPPIANS.

The most touching and affectionate of all Paul's epistles to the churches. "No other is so completely a letter of the heart" (Meyer).

GENERAL OUTLINE.

SALUTATION (ch. 1, vv. 1, 2). Thanks to God, expression of confidence in regard to them, affectionate longing, prayer for them (ch. 1, vv. 3-11). The present situation of the apostle, and his state of mind (ch. 1, vv. 12-26). Exhortation to walk worthily of the gospel, and not to be intimidated by those who are opposed to it (ch. 1, vv. 27-30). Exhortation to Christian unity, to humility and self-denial, taking Christ for an example, and to a godly life (ch. 2, vv. 1-18). The apostle hopes to send Timothy to them soon; also to come himself; but in the meanwhile he sends Epaphroditus with his commendation (ch. 2, vv. 19-30). Warnings against Judaizing teachers, with a reference to his own career and aims; an exhortation to follow his example (ch. 3, vv. 1-21). Further exhortations, commendations, and salutations with a benediction (ch. 4).

CHAP. I. — Vv. 1, 2. Τιμόθεος. Timothy was personally known to the Philippians, having visited them twice; once in company with Paul (Acts 16. 10, ff.), and once alone (Acts 19. 22). He is mentioned in a similar manner in 2 Cor. 1. 1, Col. 1. 1, and in 1 and 2 Thess. 1. 1. He may have acted as amanuensis, yet this is not implied in the language here used. — **δοῦλοι, bond-servants.** Cf. Rom. 1. 1, note. Observe that Paul here omits his official designation, **ἀπόστολος.** He omits it also in 1 and 2 Thess. and in Philem. Perhaps the omission indicates greater familiarity. — **τοῖς**

οἷσιν ἐν Φιλίπποις (cf. the similar expression in Eph. 1. 1), *to those who are in Philippi*. This city was distinguished as being the first in Europe in which the gospel was preached. Acts 16. 9 ff. — σὺν ἐπισκόποις καὶ διακόνοις, *together with overseers and servants or helpers* (H.). All the members of the church were addressed, but these are mentioned in particular. The words *bishops and deacons* convey at present an idea which I think would not originally be associated with the Greek. With ἐπίσκοποι cf. ποιμένες and πρεσβύτεροι, Eph. 4. 11, and Acts 20. 17 and 28; — the three words apparently applied to the same class of persons. Cf. Meyer. — χάρις ὑμῖν κτέ. Cf. Rom. 1. 7.

Vv. 3, 4. Εὐχαριστῶ τῷ θεῷ μου, *I thank my God* etc. This or the kindred thought εὐλογητὸς ὁ θεός was usual in the beginning of Paul's epistles. Cf. Rom. 1. 9, 1 Cor. 1. 4, 2 Cor. 1. 3 etc. The only and sad exception is found in the ep. to the Galatians. — ἐπὶ πάσῃ τῇ μνηίᾳ ὑμῶν, *upon all my remembrance of you*, i. e. my remembrance in its completeness and entire contents: *upon every remembrance* would be expressed without the article (πάσῃ μνηίᾳ): ἐπὶ w. the dat. indicates the ground on which the thanksgiving rests: *μνηία, remembrance*; so rendered usually, but w. ποιεῖσθαι rendered *mention* (Rom. 1. 9, Eph. 1. 16, etc.). — πάντοτε . . . ποιούμενος, a participial clause in close logical connection with what precedes; *always in every supplication of mine for you all with joy making the supplication*.

Vv. 5, 6. ἐπὶ κτέ., the ground, or cause, of εὐχαριστῶ; *for your fellowship in furtherance of the gospel*; a fellowship entering into the work of preaching the gospel. — ἀπὸ τῆς . . . ἡμέρας, *from the first day*, the day of their conversion to Christianity; most naturally connected w. κοινωνία. — πεποιθώς (πέιθω) αὐτὸ τοῦτο, *trusting in respect to this very thing*, confident of this very thing; points to what follows. Win. § 23. 5. — ὁ ἐναρξάμενος (ἐν-άρχομαι), *He who began*, i. e. God. Cf. 2. 13. — ἐν ὑμῖν, *in you*, i. e. *in your hearts and minds, in vestris animis*; not among you. — ἐπιτελέσει ἄχρι ἡμέρας κτέ., *up to the day of Christ Jesus will bring it to perfection*, i. e. the good work will be carried on until the day of Christ Jesus, when it will be made complete. This day to each individual Christian is the day when the master comes and calls him. I do not and cannot by this and similar expressions so frequent in Paul's epistles understand that he expected the final coming of Christ and the end of the world in his own lifetime, or the lifetime of those to whom he wrote. I cannot think that a strict interpretation of the words compels us to suppose that Paul the apostle was so greatly mistaken. "The day of Christ, whether far off or near, is the decisive day to each individual; it is practically coincident with the day of his death." Ell.

V. 7. τοῦτο φρονεῖν, *to think this*, all that is expressed in verse 6. — ὑπὲρ πάντων ὑμῶν, *concerning you all*, or perh. more strictly, *in behalf of*

etc.; yet observe how nearly *ὑπέρ* and *περί* w. the gen. often approach each other in meaning. — *διὰ τὸ ἔχειν με . . . ὑμᾶς*, *on account of the fact that I have you in my heart*, or *because I have* etc. It certainly seems more natural both grammatically and logically to take *μέ* as the subj. of *ἔχειν* rather than *ὑμᾶς*. — *ἐν τε τοῖς δεσμοῖς μου . . . τοῦ εὐαγγελίου*, *both in my bonds and in the defence and confirmation of the gospel*. Is this to be connected more closely with what precedes (so Chrys., Theoph., Alf., Meyer, et al.), or with what follows (Ell., Tisch., W-H., R. V., et al.)? Perhaps the latter is now generally preferred. — *συνκοινωνοὺς μου . . . ὄντας* (particip. causal), *since you are all partakers with me of grace*. Note the two genitives *μου* and *τῆς χάριτος* (subjective and objective) with one subst. There seems to be no reason for limiting the meaning of *τῆς χάριτος*, *grace, the divine favor and aid* (so apparent, and so needful to the apostle in his present trying situation).

V. 8. A solemn assurance of what he has just said, that he has them in his heart. — *μάρτυς γάρ μου ὁ θεός*. Cf. Rom. i. 9, where *ἐστίν* is expressed. — *ὥς ἐπιποθῶ κτέ.*, *how I long for, how I earnestly desire* etc. (*ἐπι-* is to be viewed as denoting the direction of the longing, rather than as intensive). Cf. ch. 2. 26, Rom. i. 11. — *ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ*, *in the tender affections, in the heart, of Christ Jesus: im Herzen Jesu Christi* (Meyer): *σπλάγχνα, τὰ*, *the bowels, the heart*, as the seat of the affections: *ἐν*, local, denoting the sphere in which he lived, and longed for them: not in his own heart, but in the heart of Christ Jesus, *Paulus non in Pauli, sed in Jesu Christi movetur visceribus* (Bengel).

V. 9. *καὶ τοῦτο* (points here to what follows) *προσεύχομαι*, *And this I pray for*. — *ἵνα* introduces the explanation of *τοῦτο*, and denotes not so much the purpose as the contents of the prayer. "There are numerous passages in which the full *telic* force (*in order that*) cannot be sustained in translation without artifice or circumlocution" (Ell.). In this opinion, I fully concur. — *ἡ ἀγάπη ὑμῶν*, *your (Christian) love*, in the fullest, widest, most unrestricted, sense. This Christian love was already conspicuous among the Philippians, but note the prayer of the apostle. — *ἐτι . . . περισσύτερ* (fr. *περισσότες*, *over and above*, and that fr. *περί*, *round about*), *may abound yet more and more*. — *ἐν* (the sphere in which this Christian love was to be manifest) *ἐπιγνώσει καὶ πάσῃ αἰσθήσει*, *in definite knowledge and all discernment*. Cf. note on *ἐπιγνώσει*, Eph. i. 17. The two datives are used here to intensify the idea.

Vv. 10, 11. *εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα*, *so that, or to the end that, ye may approve the things that are excellent*. The rendering, *so that ye may prove the things that differ*, seems to me less natural and forcible. It is not generally preferred, and does not express more exactly the well-established meaning of the words. Cf. Rom. 2. 18, note. — *ἵνα ᾗτε εὐκρινεῖς* ("Its primary sense is plain . . . but there is no certainty about

the origin of the first part, εἰλι. L. & Sc.), *that ye may be pure, sincere.* — ἀπρόσκοποι (α priv., πρὸς and κόπτω, *to strike*), may mean either, *not striking against* (something), *not stumbling* (so Beza, Calvin, De Wette, Wiesinger, Ell., Alf., et al.), or *not striking against* (some person), *void of offence* (Chrys., Meyer, R. V., et al.). May not the word comprehend at once both ideas, *not striking against* anything so as to stumble, and *not striking against* any person so as to occasion offence? — εἰς ἡμέραν Χρ-, (looking forward) *into the day of Christ, in diem* (Vulg.); not synonymous w. ἄχρι ἡμέρας, verse 6. Cf. note on verse 6. — πεπληρωμένοι (πληρῶ) καρπὸν (acc. of remote obj. w. the pass. voice, st. gen. Cf. Col. 1. 9) κτέ., *being filled with the fruit of righteousness which (fruit) is through Jesus Christ.* — εἰς δόξαν . . . θεοῦ, *with a view to, or, entering into, the glory and praise of God.*

Vv. 12-26. The apostle proceeds to a fuller account of his own situation; — his feelings and hopes.

Vv. 12, 13. Γινώσκειν . . . βούλομαι, *And I wish you to know.* — τὰ κατ' ἐμέ (cf. Eph. 6. 21, Col. 4. 7), subj. of ἐλήλυθεν (ἔρχομαι): *lit. the things relating to me have rather come into a furtherance of the gospel.* It would naturally be thought by many that the imprisonment of the apostle would be a serious hindrance to the progress of the gospel; but on the contrary this very event had tended rather to aid in its progress. This would be a most cheering assurance to the Philippians who were so far away, and might at this time be filled with anxiety. — ὥστε . . . γενέσθαι, *so that my bonds became manifest in Christ.* The position of ἐν Χριστῷ connects it w. φανερούς, *manifest in Christ*, i. e. manifest in the service of Christ, as occasioned by serving him. — ἐν ὅλῳ τῷ πραιτωρίῳ, *in the whole prætorium, in the whole prætorian camp*: i. e. the camp of the imperial body-guard. So the expression is now generally understood. — καὶ τοῖς λοιποῖς πᾶσιν may grammatically be governed by ἐν, expressed in the preceding clause and continued in force in this clause, or it may limit φανερούς (*among all the rest, besides the prætorian camp, or to all the rest*). The latter const. is usually preferred. The expression indicates a general acquaintance with the facts in the case of Paul beyond the limits of the camp.

V. 14. Same const. as verse 13, sc. ὥστε. — καὶ τοὺς πλείονας τῶν ἀδελφῶν, *and (so that) the greater number, the most, of the brethren.* — ἐν κυρίῳ may be joined w. ἀδελφῶν (so Luther, De Wette, Ewald, Alf., R. V., et al.), *brethren in the Lord*; or w. πεποιθότας (so Meyer, Braune, Hackett, Ell., B. U., et al.), *in the Lord trusting to my bonds, im Herrn vertrauend meinen Banden* (Meyer), *having in the Lord confidence in my bonds* (Ell.), *made confident in the Lord by my bonds* (B. U., Braune). The sight of Paul's bonds was a proof of his faith, and thus increased their own faith. — περισσοτέρως (adv. comparative degree) w. τολμᾶν, ἀφόβως

w. λαλεῖν, *are more abundantly bold to speak the word of God fearlessly*. Questions would very likely be put to the Christians respecting the prisoner Paul, who he was? why he was in bonds? etc.; and thus the way would be opened, in answering these questions, to speak more fully and fearlessly the word of God: "*are more abundantly bold*, sc. than when I was not in bonds" (Ell.).

Vv. 15, 16, 17. *τινὲς μὲν κτέ.*, *Some indeed* (the Judaizing teachers) *even of envy and strife*. — *τινὲς δὲ καὶ . . . κηρύσσουσιν*, *and some also of* (on account of) *goodwill preach Christ*. "Envy and strife," i. e. with reference to Paul and his preaching; so also, "goodwill" towards Paul. — *οἱ μὲν . . . οἱ δέ*, *some . . . others*; corresponding to *τινὲς μὲν . . . τινὲς δέ*, in verse 15, but with the order inverted. *Some* (do it) *of love*, . . . *others proclaim Christ of faction*. I prefer this mode of viewing the construction; yet it is grammatical to render thus, *those who are of love . . . those who are of faction*. — *εἰδότες* (οἶδα) *ὅτι . . . κεῖμαι* (often nearly synonymous w. *τέθειμαι*), *knowing* (because they know) *that I am set* etc. — *οὐχ ἄγνως* (w. *καταγγέλλουσιν*), *not sincerely, not with pure and holy motives*. — *οἰόμενοι κτέ.*, *thinking* (or because they think) *to raise up affliction* (or that they may raise up etc.) *to my bonds* (dat. incomm.).

V. 18. *τί γάρ; πλὴν ὅτι κτέ.* *For what (is it)? For what (does it amount to)? but that in every way . . . Christ is proclaimed*. The punctuation of Meyer, who places the interrogation-point after *καταγγέλλεται*, seems to me preferable, as making the thought clearer. — *εἴτε προφάσει εἴτε ἀληθείᾳ*, *whether in pretence or in truth*; a reference to the two kinds of preachers, verses 15-17. — *καὶ ἐν τούτῳ* (neut.) *χαίρω*, *and in this* (fact, the fact that Christ is proclaimed) *I rejoice*. — *ἀλλὰ καὶ χαρήσομαι*, (not this alone is true, that *I now rejoice*, *χαίρω*, pres.), *but I shall also* (in the future) *rejoice, shall continue to rejoice*: *ἀλλὰ, yea* (R. V.), cf. 2. 17, note.

V. 19. *οἶδα γὰρ κτέ.* *For I know* etc., confirmation of the preceding statement and the reason for it. — *τοῦτό μοι . . . εἰς σωτηρίαν*, *this* (the fact that Christ is preached. Cf. *ἐν τούτῳ*, verse 18) *will turn out to me* (leading) *into salvation*, a means of salvation. *εἰς σωτηρίαν* has been variously understood, of his deliverance from prison, of the preservation of his life, of victory over his enemies, and in other ways; but it does not seem necessary to limit the meaning, or to take the word in any other than the ordinary New Test. sense, that of his own highest welfare. — *διὰ τῆς κτέ.* (the means by which such a result will be reached), *through your supplication and the supply of the Spirit of Jesus Christ*. This supply may be viewed as the result in part of their supplication. The gen. *τοῦ πνεύματος* may here (as in so many other instances) be viewed as objective or as subjective; the supply, i. e. the imparting of the Spirit, or the supply which comes from the Spirit, which the Spirit imparts, such as

courage, peace of mind, hope, etc. The former would lead to the same results as the latter; i.e. the possession of the Spirit of Christ would bring courage, peace, hope, etc. Note here the expression, *the Spirit of Jesus Christ*. Cf. Gal. 4. 6, note; also Rom. 8. 9, 2 Cor. 3. 17.

V. 20. κατὰ . . . ἔλπιδα μου (to be closely connected in thought with τοῦτό μοι . . . εἰς σωτηρίαν), *according to* etc. ἀποκαραδοκίαν. Cf. Rom. 8. 19, note.—ὅτι may be viewed as causal, or as declarative introducing the object of the eager expectation and hope; *that in nothing I shall be ashamed*. The latter seems preferable.—ἀλλ' . . . ἐν τῷ σώματί μου, *but (that) in all boldness, as always, now also, Christ shall be magnified in my body*; "my body shall be as it were the theatre on which Christ's glory shall be displayed" (Ell.).—εἴτε διὰ ζωῆς κτέ., *whether through life* (through the preservation of the body alive), *or through death* (the death of the body, given up to martyrdom).

Vv. 21, 22. Ἐμοὶ (emphat. posit.) γὰρ τὸ ζῆν Χριστός. *For* (confirmation of the preceding εἴτε . . . εἴτε . . .) *to me to live* (to continue in this life) *is Christ*. The one word Christ sums up to me all there is in this life. In Him and for Him I live.—καὶ τὸ ἀποθανεῖν κέρδος, *and to die is gain*; explained more fully in verse 23.—εἰ δὲ τὸ ζῆν ἐν σαρκί, κτέ., *But if to continue to live in the flesh, (if) this (is) to me fruit of work* (i.e. the condition under which my work shall bear fruit), "if this is to me (the medium of) fruit from my labor" (Ell.).—καὶ (introduces the apodosis) τί αἰρήσομαι κτέ., *then what I shall choose I know not*. This const. of the sentence is usually preferred. (So Chrys., Theod., Erasm., Luther, Calvin, De Wette, Meyer, Braune, Alf., Ell., et al.) Meyer renders γνωρίζω, *I do not make known, I give no decision* (*ich gebe nicht kund, erkläre mich darüber nicht*), the usual meaning of the word in the N. T.

Vv. 23, 24. συνέχομαι . . . δύο, *But I am in a strait* (lit. *am held together*) *by the two* (verse 21): ἐκ, strictly *out of*, or *out from*, points to the sources from which the συνοχή comes.—τὴν ἐπιθυμίαν ἔχων, *having the strong desire, the longing, the yearning*.—εἰς (expressing the end in view) τὸ ἀναλῦσαι, *to loose from the moorings, to weigh anchor, or to break up* (my tent); hence, *to depart*.—καὶ σὺν Χριστῷ εἶναι, *and to be* (pres. infin. denoting continuance) *with Christ*.—πολλῷ γὰρ μάλλον κρεῖσσον (note the two comparatives, strengthened by πολλῷ), *for it* (i.e. to break up my tent here and departing be with Christ) *is very far better*.—τὸ δὲ ἐπιμένειν τῇ σαρκί (ἐν τῇ σαρκί, Alf., Ell., Meyer, Braune, et al.), *yet to remain still (ἐπ-) in the flesh*.—ἀναγκαιότερον δι' ὑμᾶς, *(is) more necessary on your account*; more necessary than the ἀναλῦσαι κτέ.

V. 25. καὶ τοῦτο πεποιθώς οἶδα, ὅτι κτέ. The punctuation of Tisch. (with a comma after οἶδα) indicates a preference for the const., *and this trusting I know, with confidence I know, that* etc. So Theoph., Erasm.,

Luther (*in guter Zuversicht weiss ich*), Bengel (*confisus novi*), Vulg. (*et hoc confidens scio*), De Sacy (*j'ai une certaine confiance*), Martin (*je sais cela comme tout assuré*), et al. But W-H. omit the comma, thus indicating a preference for the const., and being confident in respect to this, *I know that I shall remain* etc. The first const. makes τοῦτο the obj. of οἶδα, pointing to what follows. The second const. makes τοῦτο refer to verse 24, and depend on πεποιθώς. This is preferred by the majority of recent scholars (De Wette, Meyer, Wiesinger, Braune, Alf., Ell., R. V., et al.). — οἶδα, *I know*, i. e. "it is my present feeling and conviction. Cf. Acts 20. 25." (Ell.). — ὅτι μὲν ὡ καὶ παραμὲν ὡ κτέ., *that I shall remain* (i. e. ἐπιμὲν ὡ τῇ σαρκί) *and shall remain with you all*. The second clause adds emphasis to the first and is more definite. — εἰς τὴν κτέ. (the end in view), *for your advancement and joy of faith, or in the faith*: τῆς πίστεως is usually in thought connected w. both accs. (Alf., Ell., Braune, Meyer); and may be viewed as gen. of source (resulting from, proceeding from, the faith), or as gen. of possession (belonging to the faith). Note the emphatic ὑμῶν.

V. 26. In the last verse, εἰς τὴν κτέ. denotes the end in view, that into which attention is directed; in this verse, ἵνα expresses the purpose, or the motive. The two are closely allied. — ἵνα τὸ καύχημα ὑμῶν κτέ., *that your glorying* (occasion, or ground, of glorying, *materies gloriandi*) *may abound in Christ Jesus* (the sphere in which the occasion of glorying is found, in which it exists) *in me* (the person commissioned by Christ) *through my coming to you again, or my presence with you again*. Note the two words καύχησις, *the act of glorying*; καύχημα, *the ground, or occasion, of glorying*.

V. 27. A special request. Μόνον . . . πολιτεύεσθε, *Only* (this is the only request that I now make, the only point that I now urge on your attention) *live as free citizens worthily of the gospel of Christ*. — ἵνα . . . ἀκούω κτέ., *in order that, whether having come and seen you, or being absent (from you), I may hear of* etc. — ὅτι κτέ. (explanatory of τὰ περὶ ὑμῶν, *the things concerning you*), *the fact that ye stand, are standing*: στήκω, a later form, = ἑστῆκα. — ἐν ἐνὶ πνεύματι, *in one spirit*. The question whether this refers to the Holy Spirit, or the human spirit, seems to me irrelevant. May it not here, and in many other passages, include both ideas, i. e. the human spirit as pervaded by, and influenced by, the Holy Spirit? — μιᾷ ψυχῇ συναθλοῦντες κτέ. (describes their occupation while standing in one spirit), *with one soul striving together for the faith* etc. Note the emphatic repetition ἐνὶ, μιᾷ, συν- (which I understand to mean here, *together, unitedly*). "Striving" is scarcely so strong a word as ἀθλοῦντες, fr. ἄθλον, or ἄθλος, *a contest for a prize, or in war*: τῇ πίστει, dat. comm., *for the faith*, not, I think, governed by συν-: *the faith of the gospel*, i. e. the faith which belongs to the gospel as an essential element.

V. 28. A further description of their moral attitude while standing in one spirit. — *καὶ μὴ πτυρόμενοι κτέ.*, and not frightened (*πτυρόμαι*, often spoken of horses that shy or start, see L. & Sc.) *in anything by those who have set themselves in opposition.* — *ἥτις* (agrees w. the pred. *ἐνδειξίς*) *κτέ.*, which fact (the fact that you are not terrified) is to them an indication (a pointing to) destruction (i. e. their own destruction, perdition, ruin. Cf. the verb *ἀπόλλυμι*). — *ὑμῶν* (Ell. reads *ὑμῖν*, to you) *δὲ σωτηρίας*, but an indication of your salvation. — *καὶ τοῦτο* (cf. the familiar classic *καὶ ταῦτα*, and that too) *ἀπὸ θεοῦ*, and that from God (indicating a complete and powerful deliverance, nothing merely human).

Vv. 29, 30. *ὅτι*, because, introduces the reason why they should live in a manner worthy of the gospel, not terrified by the adversaries. — *ὑμῖν ἐχαρίσθη* (*χαρίζομαι*), to you was graciously given. — *τὸ ὑπὲρ Χριστοῦ* (subj. of *ἐχαρίσθη*), lit. the for Christ, not only the placing faith in him, but also the suffering for him. — *ἔχοντες* (nom., st. dat. agreeing w. *ὑμῖν*, in the same const. w. *πτυρόμενοι*, agreeing w. the subj. of *πολιτεύεσθε*, which should be kept in mind through the entire sentence), having (both temporal and causal), while you have and since you have. — *οἷον εἶδετε κτέ.*, (the same conflict) such as ye saw in me (when I was with you in Philippi, see Acts 16. 16 ff.; the same in its general character, i. e. the conflict for Christ, verse 29). — *καὶ νῦν ἀκούετε ἐν ἐμοί*, and now hear (to be) in me (hear by report of others, and also in this epistle; in which the Apostle is, as it were, speaking to them). By this reference to himself, the Apostle encourages them to bear steadfastly whatever personal conflicts and trials they might be called to meet.

CHAP. II. (See GENERAL OUTLINE.)

Vv. 1, 2. Note the four suppositions of actual facts, *εἴ τις . . . εἴ τι . . . εἴ τις . . . εἴ τις*. Note also the succession of words in the emphatic place, *ἐν Χριστῷ . . . ἀγάπης . . . πνεύματος . . . σπλάγχνα καὶ οἰκτιρμοί*, in Christ (the objective principle of Christian life) . . . love (subjective) . . . the Spirit (objective) . . . tender mercies and compassions (subjective). — *οὖν* unites more closely with what precedes the thought in this important series of conditions and the exhortation following them. — Bear in mind the full meaning of *παράκλησις*, exhortation and consolation (see Lex.): *παράμυθιον* (conveys nearly the same ideas. See Lex.). We may render the sentence, *If there is, therefore, any exhortation in Christ, if any comfort (or consolation) in Christian love (i. e. derived from such love), if any fellowship (any participation) of the Spirit, if any tender affections and compassions:* on *σπλάγχνα*, cf. I. 8, note: st. *τις*, Braune, Ell., Meyer, et al., read *τινά*. If *τις* is retained, the words following are viewed as collective, and thus as one conception. — *πληρώσατέ μου κτέ.*, fulfil ye, make full etc.: aor. imperat., expressing a single completed action. — *ἵνα* seems

here to unite with the ordinary idea of purpose an explanation of *τὴν χαρὰν*: "blends the subject of the entreaty with the purpose of making it" (Ell.). — *ἵνα . . . φρονῆτε κτέ.*, *that ye may think, keep in mind, the same thing, having the same love, being together in soul, keeping in mind the one thing*; — an emphatic repetition of the same general thought. "Paul cannot separate himself from the thought of which his heart is so full" (Meyer). It is scarcely necessary to distinguish bet. *τὸ αὐτό* and *τὸ ἐν*. Perhaps the latter is more pointed.

Vv. 3, 4. It is a simpler const. to supply *φρονούντες* w. *μηδέν* (so Alf., Braune, Ell., Meyer, Winer), *having in mind nothing, entertaining no thought, after the manner of faction, nor in the spirit of vainglory*. Many, however, supply here *ποιούντες*, *doing nothing* etc. Note always the distinction bet. *ἐριθεία*, *self-seeking, faction*, and *ἔρις*, *strife*. — *τῇ ταπεινοφροσύνῃ* (dat. of cause or manner), *in lowliness of mind, in humility* (cf. Col. 2. 18, 23, 3. 12). — *ἡγούμενοι* agrees w. the subj. of *φρονῆτε*, 2d pers.; hence *ἐαυτῶν*, as often in N. T., must be 2d pers. (cf. verse 12). Note also the peculiar use in N. T. of the reciprocal pron. *ἀλλήλων*. We may render here, *each of you thinking others superior to yourselves*. — *μὴ τὰ . . . σκοποῦντες, ἀλλὰ κτέ.*, *not looking each of you to your own things, but each to the things of others also*. The *καί*, *also*, implies that every man should have a proper regard, but not an exclusive or pre-eminent regard, for his own things. He should love his neighbor as himself, no more, no less.

Vv. 5, 6. *τοῦτο φρονεῖτε* (pres. imperat., denoting something habitual) *ἐν ὑμῖν κτέ.*, *Have this mind in you which (was) also in Christ Jesus*. The preceding exhortation is thus enforced by the example of Jesus. — *ὃς . . . ὑπάρχων*, *who, existing in the form of God*; i. e. before his incarnation (cf. Jno. 1. 1). The expression *ἐν μορφῇ θεοῦ* is best explained in Heb. 1. 3. *ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*. — *οὐκ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ*, *did not consider the fact of his being on an equality with God a usurpation, a robbery, a matter of robbery* (nicht als ein Rauben betrachtete er das gottgleiche Sein. Meyer). This is the proper meaning of *ἄρπαγμόν*, and seems to me decidedly to be preferred here. So L. & Sc., Sophocles, B. U., Vulg. (rapinam), Luther (hielt er es nicht für einem Raub), Martin and De Saci (une usurpation), De Wette (rapiendi actus). Many, however, understand it in the sense, "a thing to be seized on, or to grasp at" (Ell.), "a matter for grasping" (Alf.), "a thing to be grasped" (R. V.). So also others. The clause *τὸ εἶναι κτέ.* is the direct obj. of *ἡγήσατο*: *ἴσα* is adv. w. *εἶναι*.

Vv. 7, 8. *ἀλλὰ . . . ἐκένωσεν*, *but (though he was thus exalted) he emptied himself, made himself empty* (of all this power and glory). — *μορφὴν . . . λαβὼν* (particip. denoting manner or means), *having taken (or by taking) a bond-servant's form*. — *ἐν ὁμοιώματι κτέ.*, lit. *having become in*

a likeness of men, i.e. having taken a form similar to men, or a condition of similarity to men. I would place a comma or a colon after γενόμενος, and connect this participial clause w. what precedes. So W-H. et al. — καὶ σχήματι εὐρέθεις (εὐρίσκω) ὡς ἄνθρωπος (I would connect this particip. clause with what follows) κτέ., and having been found in fashion, figure, appearance, Lat. *habitus*, as a man, he humbled himself (made himself ταπεινός, lowly). The three words, μορφή, ὁμοίωμα, and σχῆμα, are not easily distinguished sharply: μορφή, form, shape, Lat. *forma*: ὁμοίωμα, that which is made similar, a resemblance, may denote either that which is outward or that which is inward: σχῆμα, that which is held, figure, appearance, referring particularly to that which is outward. With these may be associated εἰκών, rendered, image; better I think rendered, likeness. — γενόμενος ὑπήκοος κτέ., having become (in becoming, particip. denoting manner or means) obedient even to death, yea, death on a cross, death by crucifixion: δέ introduces here an emphatic clause and may be rendered yea, or yes.

Though there are some differences of opinion respecting the exact meaning of ἀπαγμὸν, and the grammatical construction of this remarkable sentence, yet the general connection of the thought is clear. Christ, existing (before his incarnation) in the form of God, thought the being on an equality with God not an act of usurpation; yet (though he was thus exalted) he emptied himself (of this power and glory and happiness) by taking a bond-servant's form, after he had come into a condition of similarity to men; and being found in fashion as a man, he humbled himself (still further) by becoming obedient unto death, even death by crucifixion. This is the great example of self-denial and sacrifice which the apostle here presents. No human example can ever approach this. The annals of the world present nothing else like it. But the Apostle could by no means stop at this point; and so he proceeds:

Vv. 9, 10, 11. διὸ καὶ . . . ὑπερύψωσεν (ὑπέρ, above, and ὑψόω, to lift high), Wherefore (let any one ponder the force of this wherefore) also God highly exalted him (lifted him, when he was in the form of this suffering human being, high above): διὸ = διὰ ὃ, illative; καὶ introduces an additional and important particular. — καὶ ἐχαρίσατο (χαρίζομαι, χάρις) κτέ., and freely gave, graciously gave etc. The language is still used with reference to his humiliation (vom Gesichtspunkte der Unterordnung aus gesagt. Meyer). — τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνόματα, the name which is above and beyond (ὑπέρ w. acc.) every name. What name is here meant is fully explained in the next clause. The name Jesus, given at his incarnation, became the most exalted and honored of all names. — ἵνα ἐν τῷ ὀνόματι Ἰησοῦ, that in the name of Jesus (as the sphere in which all this shall take place; in the recognition of his exaltation and power) every knee may bow (should bow, R. V., an expression denoting the ac-

knowledge of authority and power, on the part of every one, including his enemies. Matt. 22. 44, Mark 12. 36, Luke 20. 43, Acts 2. 35, 1 Cor. 15. 25, Heb. 1. 13, 10. 13) *of things*, or more properly, I think, *of beings* (B. U., Meyer, et al.) *in heaven, and beings on earth, and beings under the earth*. It is not necessary to limit this language, except that it must refer to created beings; nor to define more exactly who are meant. The language is general and comprehensive. — *καὶ πάντα γλῶσσα ἐξομολογήσεται* (or *-σηται*, W-H.), *and that every tongue may (openly, ἐξ-) confess (should confess, R. V.) the fact that Jesus Christ is Lord*. With this statement, cf. Matt. 28. 18, *All authority has been given me in heaven and on earth*. — *εἰς δόξαν κτέ.*, *with a view to the glory of God the Father: εἰς*, the end in view, that into which attention is directed. All that is affirmed above, particularly the confession that shall be made, shall enter into the glory of God the Father as the ultimate result. The entire sentence, from verse 5th to verse 11th, inclusive, is most remarkable and deserves careful study, prolonged meditation. The God man, thus exalted, every eye shall see, even they that have mocked and pierced him: and they also who have hoped in him, who have loved him and tried to serve him on earth.

Vv. 12, 13. *Ὡστε* (here w. a finite mood), *And so, So then* (R. V.), *Wherefore* (B. U.), introduces an exhortation, following a view of the great example. — *καθὼς . . . ὑπηκούσατε*, *even as ye always obeyed*, — whom? Undoubtedly, the primary reference is to God. Cf. verse 8. *ὑπήκοος*, predicated of Christ. But obedience to God would be, at the same time, obedience to the preaching of Paul. — *μὴ ὥς . . . μόνον*, *not as if in my presence only*, — a reference to the well-known and common fact that the obedience of the servant is ordinarily much more perfect under the eye of some one who is looking on. The neg. *μὴ* leads us to connect this clause with the following exhortation; not with the preceding indic. *ὑπηκούσατε*. — *ἀλλὰ νῦν* (in the strict temporal sense) *κτέ.*, *but now much more in my absence*. The conscientious and faithful servant often takes even more pains when no one is looking on. — *μετὰ φόβου καὶ τρόμου*, *with (in the midst of) fear and trembling*; in view of the greatness of their work, and of their own weakness and imperfections. — *τὴν ἑαυτῶν* (2d pers., as often in N. T. = Att. *ὑμῶν αὐτῶν*) *σωτηρίαν κατεργάζεσθε*, *work out fully, to the end (usque ad metam. Bengel) your own salvation*. Note that Paul here, and elsewhere, insists as much on *work*, as James. — *θεὸς γὰρ ἐστὶν κτέ.*, *for (and this is the encouragement. We have thus the human side, verse 12, and here the divine) God is the one who works in you both the willing and the working, or both to will and to work (the working not less than the willing), for, for the sake of, i. e. to accomplish, his good pleasure. κατεργάζομαι, to work out, to bring to completion; ἐνεργέω, to work with energy, to work effectually.*

Vv. 14, 15. πάντα ποιείτε χωρὶς κτέ., *Do* (pres. imperat., *be in the habit of doing*) *all things without, apart from* (χωρὶς, much more frequent in N. T. than ἀνευ), *murmurings and disputings, questionings* (R. V.), *doubtings* (Ell.), *haesitationibus* (Vulg.), *ohne Zweifel* (Luther), *sans disputes* (Martin, De Sacy). Cf. Rom. i. 21, 14. i. 1 Cor. 3. 20, 1 Tim. 2. 8, Jas. 2. 4. The word διαλογισμοί includes the various ideas, *debates, arguings, disputings, questionings, doubtings*. Against these, the early Christians were often warned; and the warning would not be out of place even now. It is not necessary, nor as seems to me proper, to limit either of these words more than the writer has done, so as to inquire whether the murmurings against our fellow-men, or against God, are here meant; nor to determine specifically to what the disputings and doubtings apply. The warning is entirely general; and is in place always and everywhere. — ἵνα γένησθε (aor. to denote an accomplished fact) κτέ., *that ye may become blameless (not liable to be blamed) and harmless* (R. V.), *simple* (B. U.), *pure* (Ell.): ἀκέρατος, for the poetic ἀκήρατος, is probably from α priv. and κεράννυμι, *to mix*; and hence means, *unmixed, simple, pure, uncontaminated*. See L. & Sc. The word occurs but three times in N. T. Matt. 10. 16, Rom. 16. 19 (where it is rendered *simple* in R. V.). I think it may be rendered *simple* in all three places, in the strict and primary sense of *simple*; i. e. free from all duplicity, from all mixture of guile. — τέκνα . . . ἄμωμα (α priv. and μῶμος, *blame*: Lach., Meyer, Ell., et al. read ἀμώμητα, *not to be blamed*), *children of God without reproach, without blemish* (R. V.). — μέσον (as prep. w. gen.; so in Hom. and in LXX) γενεᾶς κτέ., *in the midst of a generation crooked and perverted* (διστραμμένης, fr. δια-στρέφω, *to twist completely, to distort, pervert*). — ἐν οἷς, *among whom*, referring to γενεᾶς, as collective. — φαίνεσθε ὡς φωστῆρες κτέ., *ye are plain, are seen, as luminaries etc.* — ἐν κόσμῳ (article omitted, Win. § 19, 1, a) *in the world*.

V. 16. λόγον . . . ἐπέχοντες (agrees w. the subj. of γένησθε), *holding forth* (R. V., B. U., Alf., Ell., et al.), *holding upon, holding firmly* (Luther, Bengel, De Wette, Ewald, et al.), *containing, possessing* (Meyer et al.). Either meaning is logical here, and the word may have either signification. Perhaps the first is now more generally preferred; yet the last two, which are closely allied (*possessing and holding firmly*), seem nearer the primary and exact meaning of ἐπ-. The thought is also equally striking. It is only by holding firmly, and while we hold firmly, the word of life that we can hope to be seen as luminaries in the world. The particip. may here be understood in its various relations, *while, if, because*. Was it ever more important than now to hold firmly the word of life? — εἰς καύχημα κτέ., *for a ground of glorying* (looking forward) *into the day of Christ*. If they should hold firmly the word of life, and thus be seen as luminaries in the world, it would be a ground of glorying and rejoicing on the part of the Apostle; and would be a proof that he had not run in

vain nor toiled in vain. On the expression, *day of Christ*, cf. 1. 6, note. — **ὅτι . . . ἔδραμον (τρέχω) . . . ἐκοπίασα (κοπιᾶω)**, a fuller explanation of **καύχημα**, *that, in view of the fact that, I did not run in vain* (lit. *into anything vain*, Lat. *in w. acc., in vacuum*, Vulg.), *nor toil in vain* (entering into anything vain).

Vv. 17, 18. **ἀλλά, ἔα.** Note this use of **ἀλλά**, introducing something so emphatic that it seems in contrast with what precedes. Cf. 1. 18, 2 Cor. 7. 11, and often in N. T. — **εἰ καί** (not the same force as **καί** *εἰ*, *even if*. See Lex.), *if even, although*: **σπένδομαι** (note the force of the pres. pass.), *I am (being) poured out as a libation, as a drink offering*, — a striking metaphor, taken from the pouring out of a drink-offering with the sacrifice (Numb. 15. 5, 28. 7). — **ἐπὶ τῇ θυσίᾳ κτέ.**, *upon the sacrifice and service etc.*; or *unto the sacrifice and (priestly) service* (Ell.); or *at, at the time of, the sacrifice and priestly service* (*beim Opfer und Priesterdienste*, Meyer). The objection of Ell. and Meyer to the literal sense *upon*, that the Jews did not pour the drink-offering *upon*, but *around*, the sacrifice, is not weighty; as few, if any, of the Philippians had ever witnessed a Jewish sacrifice, but must have been familiar with the Greek and Roman custom of pouring directly upon the burning sacrifice. Paul therefore takes his metaphor from the custom with which they were well acquainted: **θυσία** here in the usual N. T. sense, the object sacrificed, not as Alf. and some others understand it, “the deed of sacrifice.” — **τῆς πίστεως ὑμῶν**, *of your faith*, gen. of object (Alf., Ell., Braune, Meyer). “Your faith is the sacrifice, which I, as a priest, offer to God” (Alf.). Gen. of apposition (Winer, § 59, 8, a). — **χαίρω καὶ συγχαίρω κτέ.**, *I rejoice, and rejoice with you all*. “I joy and rejoice” is not so true to the original. The first word, **χαίρω**, is used absolutely and independently. The second, **συγχαίρω**, expresses his sympathy and union with them. The rendering, *I rejoice and congratulate you* (Alf., Meyer, et al.), certainly seems less accurate, and is not required by the next sentence, as they affirm. — **τὸ δὲ αὐτὸ** (adv. acc.) **καὶ ὑμεῖς κτέ.**, *and in the same manner, do you also rejoice, and rejoice with me* (imperatives. So the most; although the indic. is the same in form). The ground of the Apostle’s joy, and of his exhortation, is not, I think, his probable martyrdom; but, in spite of his imminent personal danger, he rejoices in the hopes which the true Christian ever cherishes.

Vv. 19, 20. **Ἐλπίζω δὲ κτέ.**, *But* (though I am in great personal danger) *I hope in the Lord Jesus* (a significant expression, the sphere in which alone he had hope). — **ταχέως** (here and οἷεν in N. T. spoken of time), *shortly, soon*. — **ὑμῖν**. The dat. seems here to denote motion, *to you*; but may also include the idea of advantage, *for you*. — **ἵνα καὶ γὰρ εὐψυχῶ**, *that I also (as well as you) may be cheered* (B. U.), *may be of good courage* (Alf.), *may be of good heart* (Ell.): **εὐψυχέω** only here in

N. T. (the imperat. εὐψύχει is found in epitaphs).—γνοὺς (γινώσκω) τὰ κτέ., *when I have known, or by knowing* (particip. denoting time and means) *the things concerning you, your affairs*. Hearing mutually from each other would give each other joy.—οὐδένα γὰρ ἔχω ἰσόψυχον, *For* (introducing the reason for sending him) *I have no (other) man (than Timothy) like-minded (with myself)*. So Alf., Ell., Meyer; or, *I have no (other) man like minded (with Timothy)*. So Beza, Calvin, Lightfoot. "The comparison here is between Timothy and other persons, not between him and Paul; since the object of the remark clearly is to state why the Apostle sends Timothy rather than any one else." Hackett. This certainly seems to me the correct view.—ὅστις γνησίως . . . μεριμνήσει (μεριμνάω), *who (such a one as) will truly, genuinely (without self-seeking) care for, have solicitude for, your state* (lit. *the things concerning you*).

Vv. 21, 22. οἱ πάντες γὰρ κτέ., *For they all* (i.e. all the others, except Timothy, who were now with the Apostle) *seek their own (affairs, or interests), not those of Jesus Christ*. (Hence, they cannot act without self-seeking.) Who are referred to, and how much is meant by this statement, cannot with certainty be determined. Cf. verse 4, which may have been suggested by the Apostle's present surroundings. In the great commercial centre of the world, "the demands of business" might be very pressing. Is not something similar to what the Apostle here alludes to often witnessed now in our great "metropolitan churches"?—τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε. *But the proof of him, his tested, tried and approved, character* (in distinction from that of the others) *ye know*. The Philippians knew Timothy personally. Cf. Acts 16. 1 ff., 17. 14.—ὅτι (manner in which the proof was given) κτέ., *that, as a child (serves) a father, he served with me (entering) into (the work of) the gospel*. Paul does not wish to say, *he served me*, and so he changes slightly the const. to σὺν ἐμοί, *with me*.

Vv. 23, 24. τοῦτον (emphat. position. Cf. verse 19) μὲν (correl. w. δέ, verse 24) οὖν κτέ., *This one, therefore* (in view of his tried character), *I hope to send*.—ὡς ἂν ἀφίδω (ἀπό, ὁράω, aor. εἶδον, subjunc. ἴδω. We might expect ἀπίδω, st. ἀφίδω. The digamma (F) may have been retained in the popular pronunciation of εἶδον, ἴδω, and hence the aspirated ἀφ- st. ἀπ-. Cf. ἐφ' ἐλπιδι, Rom. 8. 20, Tisch. See Winer, § 5. 14), *when I shall have in full view, when I shall see clearly* (cf. L. & Sc. ἀφοράω), *as soon as I get a glimpse of* (Farrar).—τὰ περὶ ἐμέ, *the things about me* (in the local sense; yet not differing greatly from τὰ περὶ ἐμοῦ, *the things concerning me*).—ἐξαυτῆς (emphat. position), *forthwith, directly*, qualifies πέμψαι.—πέποιθα (2 perf. intrans. and pres. in meaning, fr. πείθω) δὲ ἐν κυρίῳ, *but I trust in the Lord* (the sphere, and the only sphere, of his trust. Cf. 2. 19)—ὅτι . . . ἐλεύσομαι (in Attic comm. εἶμι) *that I myself also shall come shortly*.

For an account of the probable situation of Paul at this time, see Conybeare and Howson, chap. xxvi.; Farrar, chap. xlvii.

Vv. 25, 26. The remaining verses of this chapter speak of Epaphroditus, sent from Philippi to Rome to render some service to Paul, not elsewhere mentioned. There is no reason for supposing him to be the same as Epaphras. — **Ἀναγκαῖον κτέ.**, *And I thought it necessary*. This is explained more fully in verses 26–28. — **Ἐπαφρόδιτον**. Not an unusual Greek proper name, meaning, *lovely, charming* (fr. Ἀφροδίτη), Lat. *venus-tus*. Note the five designations following; the article **τόν** being expressed but once. Connect the first **μου** w. the three preceding words. — **ὑμῶν δὲ ἀπόστολον** (in the primary sense, *a person sent forth* with delegated authority, Lat. *legatus*) **καὶ λειτουργὸν κτέ.**, *and your delegate and minister to my need* (**ὑμῶν**, emphat. position, connect w. both nouns). Cf. 4. 18. — **πέμψαι κτέ.**, *to send* (i. e. *to send back*) *to you*. — **ἐπειδὴ** (a stronger form of **ἐπεὶ**, and not so frequent in N. T.), *since in fact*, reason for verse 25. — **ἐπιποθῶν ἦν** (note the frequency of **ἦν** w. pres. particip. in N. T., expressing the idea of continuance more emphatically) *he was longing for* etc. — **ἀδημονῶν** (but three times in N. T., derivat. uncertain), *was in anguish, was sorely troubled*. — **διότι**, *because* etc., the reason for this longing and anguish. — **ἤκούσατε ὅτι ἡσθένησεν** (*ἀσθενέω*), *you had heard that he was sick*. How they had heard of this, and how Epaphrod. had learned that they had heard, is not known. Undoubtedly, commercial intercourse between Rome and the leading cities of Macedonia was frequent. The strong mutual affection between the church and their delegate is worthy of note.

Vv. 27, 28. **καὶ** (copulat., introducing an additional statement) **γάρ** (causal, introducing a reason), *and* (you had heard that he was sick), *for* (it was a fact that etc.); *for truly*, Lat. *etenim, and indeed*. — **παραπλήσιον** (adv. w. dat. or gen. Cf. in Lat. *affinis, similis*, etc. w. dat. or gen.) **θανάτῳ**, *similarly to, like to, near to, death*. — **ἠλέησεν** (*ἐλεέω*) **αὐτόν**, *pitied, had mercy on, him*. Raising him up from his sickness was in the circumstances an act of mercy. In some circumstances, it is an act of mercy to call the Christian home to his rest. God always knows what is merciful and best. — **ἵνα μὴ . . . σχῶ** (subjunc. Note how seldom the optat. occurs in N. T.), *that I might not have sorrow upon sorrow*, i. e. sorrow occasioned by the loss of Epaphrod. added to the sorrow attending his own imprisonment. — **σπουδαιότερως** (adv., comparat. degree) **οὖν κτέ.**, *The more diligently* (R. V.), *With the more haste* (B. U.), *With the more urgency, therefore* (in view of what is said in verses 26, 27), *I have sent him*. — **ἵνα . . . χαρήτε** (*χαίρω*), *that you, having seen him again, may rejoice*; or, *that you, having seen him, may again rejoice*. The former seems to me better in sense, and not forbidden by the position of **πάλιν**. So R. V., B. U., Beza, Grotius, De Wette, et al. Vet Meyer, Braune, Alf., Ell., et al.

join *πάλιν* w. *χαρήτε*. — *καὶ γὰρ . . . ὦ*, and that I may be less sorrowful (more free from sorrow), when I hear of your joy. He could not in his present situation become entirely freed from sorrow, and so could not say *καὶ γὰρ χαρῶ*, but his burden of sorrow would be lightened.

Vv. 29, 30. *προσδέχεσθε οὖν αὐτόν*, Receive him therefore (inasmuch as I have been so urgent in sending him). — *ἐν κυρίῳ*, in the Lord. Note how often this is expressed in the epistles of Paul. See Rom. ch. 16, where it occurs seven times. The meaning here seems to be, receive him as a Christian brother in a Christian spirit. — *μετὰ πάσης χαρᾶς*, with all joy. There need be no limitations, or conditions, attending such joy; joy *ἐν κυρίῳ*. — *καὶ τοὺς τοιούτους . . . ἔχετε* (pres. imperat., denoting what is to be habitual), and have, or hold, such persons (as he) in honor, in esteem (*ἐντίμους*, fr. *ἐν* and *τιμή*, honor, esteem). — *ὅτι διὰ τὸ ἔργον . . . ἤγγισεν* (*ἐγγίζω*), because (the reason for the exhortation preceding) on account of the work of Christ he came near even to death (lit. up to death). — *παρα-βολευσάμενος* (*παρα-βολεῖσθαι*, cf. *παρα-βάλλω*) *τῇ ψυχῇ*, having taken a risk in respect to his life, having risked, or hazarded, his life. In what particular way he thus hazarded his life is not known. Paul only informs us that it was on account of the work of Christ. It is quite possible that the Philippians might understand the allusion better than we. — *ἵνα ἀναπληρώσῃ* (aor. subjunc. denoting an act accomplished), that (the motive in thus periling his life) he might fill up, might supply. — *τὸ ὑμῶν ὑστέρημα*, that which was lacking, or that which was left behind on your part, in respect to service to me. No intimation of voluntary deficiency on their part is to be understood here; but that which they lacked the opportunity to do in person was done through their delegate. Cf. *τὰ ὑστερήματα* κτέ. Col. 1. 24, note; those of the afflictions of Christ which come afterwards.

CHAP. III. (See GENERAL OUTLINE.)

V. 1. *Τὸ λοιπόν*. Finally (lit. as to the rest), indicating that the writer is in his own mind near the end of the epistle. — *χαίρετε ἐν κυρίῳ*, rejoice in the Lord. This has been spoken of as the key-note of this epistle, more than of any other. Note again *ἐν κυρίῳ*. Paul would not think of any rejoicing except in the Lord. — *τὰ αὐτὰ γράφειν ὑμῖν*, to write the same things to you. Whether this refers to what directly precedes (so Bengel, Wiesinger, Alf., Ell., et al.), or to what follows (Meyer et al.), may not be determined with certainty. May it not in the connection have a twofold application? Thus, To write what I have already said and what I am about to say is not irksome to me and for you it is safe, sure ground.

V. 2. *βλέπετε*, look to, keep an eye on, beware of: repeated for emphasis. — *τοὺς κύνας*, the dogs. It should be borne in mind that dogs

in that part of the world and in that age were regarded with much more disgust than now and in our country. The term denotes the lower and baser enemies of Christians. — τοὺς κακοὺς ἐργάτας, *the evil workers*. Doubtless the Philippians would understand more definitely than we the reference here. The expression means not simply those who were evil, wicked; but those who were active in wickedness. This class is never wanting in any age. — τὴν κατατομήν (only here in N. T.), *the concision*, a contemptuous expression, denoting a mere hand-wrought, outward mutilation. Note the paronomasia, κατατομή, περιτομή. The reference is to those who prided themselves on that which was merely outward, in the flesh, without any spiritual significance.

V. 3. ἡμεῖς . . . ἡ περιτομή, *For we (emphat.) are the circumcision*, in the true, spiritual sense; made plain by the contrast with κατατομήν, and still plainer by what follows. — οἱ . . . λατρεύοντες . . . καυχώμενοι . . . πεποιθότες, *who serve (perform religious service) by the Spirit (dat. of agent, cf. Rom. 8. 13, 14) of God, and glory in Christ Jesus, and trust not in the flesh*; — all this in striking contrast with the Jew. I can see no good reason for departing here, and in two or three other passages, from the ordinary rendering of λατρεύω, *to serve, perform religious service*. So Alf., Ell., Meyer (*Gottesdienst thun*), Luther, Martin, De Sacy, et al. The art. οἱ w. all three participles, thus uniting them more closely in thought. Note also the neg. οὐκ w. the particip., so rare in N. T., denying without condition or qualification. Win. § 55, page 485.

V. 4. καίπερ (rare in N. T., used only here by Paul, makes the concessive idea, often in the particip. alone, more emphatic here) ἐγὼ (included in the ἡμεῖς above, but here singled out) ἔχων, sc. εἰμι, *although I am having (de jure, not de facto), though I myself might have (R. V.)*. — πεποιθῆσιν καὶ ἐν σαρκί, *confidence even in the flesh*. Note the force of the ending -σις, denoting action; a confidence that exhibits itself in action, not a mere passive, lifeless, trust. — εἰ τις δοκεῖ ἄλλος κτέ., *If any other man seems (either to others or to himself) to have confidence, to have a ground of confidence, i. e. as I understand the clause, If any other man apparently has a ground of confidence in the flesh*. — ἐγὼ μᾶλλον, sc. δοκῶ πεποιθέναι ἐν σαρκί, *I more, i. e. I apparently have more reason for confidence in the flesh*. Hence no one could say of him that he despised those things which he himself did not possess and could not have, as many persons do

Vv. 5, 6. περιτομῇ (dat. of reference) ὀκταήμερος (adj. agreeing w. ἐγώ), lit. *in respect to circumcision eight days old, or on the eighth day*; thus, distinguished from the proselytes, as a native Jew. — ἐκ γένους Ἰσραὴλ, *of the race of Israel, i. e. not descended from proselytes of former generations*. — φυλῆς Βενιαμὴν, *of the tribe of Benjamin*. "The tribe of Benjamin enjoyed and conferred a distinction, because unlike the

Ephraimites it had remained faithful to the theocracy" (Braune). Cf. Ezra 4. 1 ff.—'Εβραῖος ἐξ 'Εβραίων, *a Hebrew of the Hebrews*, i. e. of pure ancestry and the most ancient. See Dic. of the Bible, art. Hebrew.—Thus far Paul has spoken of the genuineness, the illustrious character, and the antiquity of his Jewish descent; he now proceeds to speak of his own character: a Pharisee, a zealous Pharisee, a blameless Pharisee.—κατὰ νόμον Φαρισαῖος, *in respect to the law* (i. e. the Mosaic law) *a Pharisee* (the strictest sect).—κατὰ ζῆλος (3d declens., neut.; in Att. ὁ ζῆλος) διώκων κτέ., *in respect to zeal, persecuting* (pres. particip., denoting what was habitual) *the church* (used here in the collective sense).—κατὰ δικαιοσύνην . . . ἄμεμπτος, *in respect to righteousness, that in the law, having become* (aor. particip. denoting an accomplished fact) *blameless, not liable to be blamed*. Paul speaks elsewhere of a very different righteousness from that ἐν νόμῳ.

Vv. 7, 8. ἀλλὰ (retained by W-H. and most editors, omitted by Tisch.) ἅτινα . . . κέρδη (plur. fr. κέρδος), *But whatever things were to me gains, profits, these I have considered, have counted, because of Christ, as loss, damage*.—ἀλλά (verse 8) with its usual adversative force; contrasts what follows with what precedes. The first statement falls so far short of the whole truth that the following one seems to stand in opposition to it.—μεοῦνγε, W-H. μὲν οὖν γε, Ell. et al. μὲν οὖν. See L. & Sc. μέν, B. II.—ἡγοῦμαι, pres. (in distinction from ἡγῆμαι, perf.), denotes something habitual. *Nay more, I certainly am even counting all things to be loss on account of the surpassing value of the knowledge of Christ Jesus my Lord*.—δι' ὃν τὰ πάντα ἐζημιώθην (ζημιόω, same root w. ζημίαν), *on account of whom I suffered the loss of them all* (lit. *the all things*: note τὰ πάντα in distinction from πάντα above).—καὶ ἡγοῦμαι . . . κερδήσω (1 aor. act. subjunc. fr. κερδαίνω, same root w. κέρδη), *and count (them as) refuse that I may gain Christ*. The derivation of σκύβαλα is not certain. See L. & Sc. Cf. περικάθαρμα and περίψημα, 1 Cor. 4. 13.

V. 9. καὶ εὐρεθῶ (εὐρίσκω) ἐν αὐτῷ, *and may be found in him*; "as the sphere and element of my spiritual being." Ell. Cf. Eph. 2. 6, Gal. 2. 17.—μὴ ἔχων . . . ἐκ νόμου, *not having a righteousness of my own that from the law*. This was the righteousness which he had once sought to establish, which many, it is to be feared, are still seeking to establish.—ἀλλὰ τὴν κτέ., *but* (note the contrast) *that through faith in Christ, the righteousness from God, (resting) upon faith*. Note how distinct, clear, and emphatic is the statement; and how much of Paul's theology is contained in it; his great, leading doctrine,—righteousness from God through faith in Christ.

Vv. 10, 11. τοῦ γινῶναι αὐτόν, *that I may know him*. Connect this closely in thought with εὐρεθῶ ἐν αὐτῷ and the entire intervening statement. γιγνώσκω expresses a definite, decisive knowledge, as appears in

the compound καταγινώσκω. — καὶ . . . καὶ, introduce important particulars after the general thought. — καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, *and (or even, und insonders, Meyer) the power of his resurrection.* The full meaning of this expression will perhaps never be comprehended by any man in this world. The resurrection of Christ assures us of our justification (Rom. 4. 25, Eph. 2. 5); and confirms the hope of our own resurrection (Rom. 8. 11; also the entire argument of 1 Cor. ch. 15). It was the constant theme of the first preachers of the gospel. They appeared as “witnesses of his resurrection.” — καὶ κοινωνίαν παθημάτων αὐτοῦ, *and the fellowship of, or the participation in, his sufferings.* Cf. Rom. 8. 17, Col. 1. 24, 2 Tim. 2. 11, 1 Pet. 4. 13. The thought contained in this and the following clause may well be borne in mind in all our earthly afflictions. — συμμορφιζόμενος (pres. particip. denoting what is continued) τῷ θανάτῳ αὐτοῦ, *being (continually) conformed to his death.* The expression denotes his readiness to die for Christ. Cf. 1 Cor. 15. 31. The particip. is in the nom., agreeing w. the subject (understood) of γινῶμαι, and this is nom., being the same as that of the leading verb ἡγοῦμαι. — εἴπως καταντήσω (καταντάω) εἰς κτέ., *if by any means (if in any way, not expressing doubt, but humility in view of the greatness and glory of that future event) I may attain to the resurrection from the dead* (more lit. *may arrive, come into the resurrection etc., i. e. into the realization of the state denoted by this word.* Cf. Acts 26. 7; for the literal meaning, cf. καταντάω εἰς τὰ βασίλεια, L. & Sc.). The readers of this epistle would doubtless understand the reference here to the first resurrection. Cf. 1 Cor. 15. 23, οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 1 Thess. 4. 16, οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον. To infer from this or any other passage in the N. T. that there will be no resurrection of the wicked is in direct opposition to express statements. Cf. Jno. 5. 28, 29, Acts 17. 31, 24. 15, Rom. 3. 6, 1 Cor. 6. 2, 15. 22, Rev. 20, 11 ff. (ἐξανδράσιν found only here in N. T.; the prep. repeated before νεκρῶν). Note with what eagerness of expectation and longing the apostle looks forward to the resurrection from the dead.

V. 12. Οὐχ ὅτι, *Not that, I do not say that*, an elliptical expression; w. οὐχ, sc. λέγω or ἔρω. The apostle now guards against any possible misapprehension of his meaning and throws in an important exhortation. — Note in what follows the paronomasia (annominatio, Winer, § 68. 2), so difficult usually to represent in another language; — ἔλαβον . . . καταλάβω . . . κατελήφθην . . . κατειληφέναι. The comp. κατα- seems here only to strengthen the meaning of the simple verb; *to lay hold of securely, firmly.* No object is expressed w. ἔλαβον, but it is readily suggested to the mind by what directly precedes. We need not anticipate the figure afterwards presented in βραβεῖον. We may render: *Not that I have already laid hold, or have already been made complete (made τέλειος, complete, finished, perfect);*

but I am pressing on, am pursuing, if I may lay firmly hold of that for which I was also laid hold of firmly by Christ Jesus. *καὶ* before *καταλάβω*, W-H. et al., if I may also lay firmly hold of etc. Meyer et al. understand *ἐφ' ᾧ* as causal, if I may also lay firmly hold, because I was also laid hold of firmly by Christ. (Note that *Ἰησοῦ* is bracketed by W-H. et al.). The more usual explanation of *ἐφ' ᾧ*, supplying *τοῦτο* as obj. of *καταλάβω* and anteced. of *ᾧ*, seems on the whole preferable. So Alf., Ell., R. V., B. U., et al. Cf. the first rendering above. Note here *εἰ* w. the subjunc. *καταλάβω*. Winer, p. 36. That which he would lay firmly hold of, and for which he was laid hold of firmly, is more fully explained by what follows.

Vv. 13, 14. The reading *οὐπω* is not generally adopted: but instead of it *οὐ* w. *λογίζομαι* (so Alf., Ell., Braune, Meyer); thus, — *Brethren, I do not consider MYSELF to have laid firmly hold*. Note the emphatic *ἐγὼ ἑμαυτόν*, disclaiming his own agency as a prominent factor. If we read *οὐπω*, it seems better to connect *οὐ* w. *λογίζομαι*, and *πῶ*, yet, hitherto, w. *κατεilahfévav*. So R. V. — *ἐν δέ*, note the emphatic brevity. Whether to take *ἐν* as independent and absolute without governing word, or to supply *διώκω* (Augustine et al.), or *οἶδα* (Syriac version), or *λέγω* (Luther), or *ἐστὶ* (Beza), or *λογίζομαι* (Meyer), or *ποιῶ* (as the most), is by no means certain and not very important. Paul certainly did not express any of these; but he may very naturally have retained in mind *λογίζομαι* just before expressed; — *but one thing* (I do consider), (*eins aber meine ich, unum censeo*, Meyer). — *τὰ μὲν ὀπίσω ἐπιλανθανόμενος* (pres. particip. to denote that which is continued), *forgetting the things behind*; referring to his past life since he became a Christian, rather than to his life in Judaism; forgetting all his past attainments and labors. — *τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος* (*ἐπ-εκ-τείνω*, to stretch, or reach, out to, or towards), and reaching out towards the things before, — presenting the picture of a man in the race-course. The things before are the still higher attainments and achievements in the Christian life. — *κατὰ σκοπόν*, towards the goal, with the goal in view (still carrying out the figure of the runner in the race-course). — *διώκω* (intrans. cf. verse 12) *εἰς τὸ βραβεῖον κτέ.*, I press forward for the prize (the victor's prize) of the high calling, the heavenly calling (Alf., Ell., Braune, B. U.) of God in Christ Jesus. The Greek order, placing *κατὰ σκοπόν* before *διώκω*, may well be preserved in English: *εἰς τὸ βραβ.*, the end in view, that into which the attention is directed, for: *τῆς . . . κλήσεως*, subjective gen., the prize belonging to, involved in, the heavenly calling. Note the force of *-σις* in *κλήσις*, the act of calling, the invitation. Note also in the emphatic place *ἐν Χριστῷ Ἰησοῦ*. Every heavenward invitation of God is in Christ Jesus, and in him alone. To connect *ἐν Χρ-Ἰησ.* w. *διώκω* seems to me a forced const. The fact that *τῆς* is not repeated before it is no objection in N. T. Greek to the connection w. *κλήσεως*.

Vv. 15, 16. ὅσοι οὖν τέλειοι, *Therefore* (a conclusion from the three preceding verses) *as many (of us) as are complete*. At first sight τέλειοι seems to be a contradiction to οὐχ . . . τετελείωμαι, the statement in verse 12; but the perf. pass. implies an action fully accomplished; whereas the adj. τέλειοι seems to be predicated of those who are well advanced on the way to the full consummation; *full grown*, in distinction, Meyer suggests, from νήπιοι. Cf. 1 Cor. 2. 6, 3. 1, Eph. 4. 13. — τοῦτο φρονῶμεν (pres. subjunc.), *let us be, continue to be, of this mind*; that which is set forth in verses 13, 14: or, *let us bear this in mind* (the thought just preceding). — καὶ εἴ τι ἑτέρως φρονεῖτε, *and if you are bearing anything in mind otherwise, of a different character*, incompatible with the manner of life just pictured. I regard τοῦτο and τι as the direct obj. acc. of the verbs. — καὶ τοῦτο . . . ἀποκαλύψει, *even this, or this also, will God reveal to you*. God had already revealed to them much and important religious truth; but it is quite supposable that they were still in need of instruction relative to their Christian life. Cf. Eph. 1. 17. — πλὴν . . . ἐφθάσαμεν (φθάνω), *only, into what* (state of attainment, growth of religious character) *we have (already) come: πλὴν, only, however*, used "to break off and pass to another subject, Lat. *caeterum*:" φθάνω, *to come first* (1 Thess. 4. 15), *to attain* (Rom. 9. 31). The notion of anticipation, expedition, promptness, in opposition to everything like delay and loitering, belongs regularly to the word. See L. & Sc. for both words. — τῷ αὐτῷ στοιχεῖν, *by the same, or in the same (line) move directly onward*. The notion of στοιχος, *a direct line, a row, a file* (as of soldiers) which belongs to the verb, is readily supplied w. τῷ αὐτῷ: στοιχεῖν, infin. used as imperat., a rare const. after the time of Homer. Winer, § 43, 5, d. The infin. for the imperat. is usually 2d pers. and may be so rendered here. So Alf., Ell., Meyer. The two leading thoughts of the verse are, no loitering (implied in ἐφθασαν), no deviation from the direct line.

V. 17. To obey this exhortation, they should follow his example as just delineated, verse 12 ff. — συνμμηταί μου γίνεσθε, ἀδελφοί, *Become ye imitators together of me, brethren*. The συν- is variously understood as meaning *unitedly, together with one another* (Alf., Calvin, et al.), or *together with the apostle imitators of Christ* (Bengel, Ewald), or *together with others who imitate my example* (Ell., Meyer, Wiesinger, et al.). The thought *imitators of me* occurs elsewhere, 1 Cor. 4. 16, 11. 1. Our rendering *imitators of me* throws an undue emphasis on the enclitic μου, but may be the best expression of the idea in English. The interpretation of Bengel and Ewald would be suggested by the rendering, *Become ye, brethren, my fellow imitators*, — a natural rendering of the Greek. It is certainly difficult to decide positively between the three views above presented. Is it necessary or wise to define the expression further than the writer has done, or to limit the thought to either one alone of these

various interpretations?—καὶ σκοπεῖτε κτέ., *and observe, watch, those who walk, who live, thus*, i. e. according to the preceding exhortation, as imitators of Paul in his Christian career; or as imitators with him of Christ.—καθὼς . . . ἡμᾶς, *even as* (not a correlative w. οὕτω, but a causal conjunc. Braune, Meyer, Wiesinger; a correl. w. οὕτω, Alf., Ell., et al. The former seems to me the preferable view) *you have an example (in) us*: ἡμᾶς, appos. w. τύπον. It naturally includes Paul and “those who walk” according to the exhortation; those whom they were to observe carefully.

Vv. 18, 19. πολλοὶ γὰρ (introduces the reason for the exhortation) κτέ., *For many are walking, are living, whom I often used to speak of, used to mention, to you* (probably when he was in Philippi), *and now even weeping speak of, (as) the enemies of the cross of Christ* (ἐχθρούς, appos. w. οὓς). The characteristics of these enemies are defined in what follows.—ὦν τὸ τέλος ἀπώλεια, *whose end is perdition, ruin*. This by no means implies annihilation; but the loss of all the elements of happiness; banishment from the presence of God.—ὦν ὁ θεὸς ἡ κοιλία κτέ., *whose God is the belly and (whose) glory is in their shame, who have in mind the things upon the earth*. This shows clearly the class of persons referred to in verse 18. Note the return to the nom. case in οἱ . . . φρονούντες, making the clause more independent and emphatic; (*these are*) *the persons who have in mind the things upon the earth*, as their all, the end and object of life. Cf. the exhortation in Col. 3. 2.

Vv. 20, 21. ἡμῶν (emphat. posit.) γὰρ . . . ὑπάρχει, *For OUR life as citizens, OUR sphere of political activity, is in heaven*; introduced as a reason by way of contrast for what is said in verse 19. They, πολλοὶ κτέ., have the things on the earth in mind; this is not true of us, for etc. Note ὑπάρχει, a more emphatic word than ἐστίν, and in the emphat. posit., *exists in heaven*.—πολίτευμα, only here in N. T.; is not entirely synonymous with πολιτεία, the abstract *citizenship, civil polity*; but, derived from πολιτεῖν, *to live as a citizen*, it denotes rather a concrete idea, *life, conduct, action, as a citizen*; or *sphere of political action*.—ἐξ οὗ (adv.) κτέ., *whence we are looking for, or are waiting for, a Saviour also, the Lord Jesus Christ*. Heaven is not only our country, our home as citizens, but more still, we are expecting a Saviour also from thence.—ὃς μετασχηματίζει κτέ., *who will transform, fashion anew* (R. V.), *the body of our humiliation*: ταπεινῶσις means strictly *the act of humiliating, or abasing*; and in this sense, it may be predicated of our present body with its depraved appetites and sinful lusts.—σύνμορφον (predicate adj. expressing result, Winer, § 66, 3) τῷ σώματι κτέ., *(so as to be) conformed to the body of his glory*.—κατὰ τὴν ἐνέργειαν κτέ., *according to the working, or in proportion to the energy, of his ability even to subject all things to himself*. The transformation and conformity just spoken of is thus fully assured. τοῦ w. the infin. and subj. αὐτόν is a substantive const.,

gen. case limiting *ἐνέργειαν*. Freely rendered, *according to the working by which he is able* etc. For similar expressions cf. Eph. i. 19, 3. 7; and for a similar thought, 1 Cor. 15. 25. Observe that all this work is affirmed of the Lord Jesus Christ. Of the transformation here spoken of, we now know but little; only we are assured that the future body of the believer shall be like in form to the glorious body of Christ.

CHAP. IV. (See GENERAL OUTLINE.)

V. 1. "Ὡστε, ἀδελφοί μου κτέ. Observe the unusual series of affectionate terms. See remark at the beginning of the notes on this epistle. *And so, wherefore* (in keeping with such hopes), *my brethren beloved and longed for, my joy and crown, thus* (as I have above exhorted you, and as those whose citizenship is in heaven) *stand fast in the Lord, beloved*. The metaphor in *στέφανος*, *a crown*, or more properly, *a victor's wreath*, is remarkable. Cf. 1 Thess. 2. 19. Will not many of our day have a similar crown?

Vv. 2, 3. *Εὐδοίαν . . . καὶ Συντυχὴν*, *Euodia . . . and Syntyche*; — evidently persons of prominence and influence in the church; but whether they were deaconesses or not is wholly unknown, and what the disagreement was to call for such an exhortation and entreaty is also unknown. It may interest some persons to observe the significance of these feminine names, — *Euodia*, *fragrance*; *Syntyche*, *good fortune*. Note the repetition of *παρακαλῶ*, making a special appeal to each one; and bear in mind always the full meaning of this verb, *to beseech*, or *entreat*, *to exhort*, *to comfort*. The rendering *I exhort* (R. V.) seems more suitable here. — *τὸ αὐτὸ φρονεῖν ἐν κυρίῳ*, *to be of the same mind in the Lord*, i. e. in the sphere of Christian labor. With *τὸ αὐτὸ φρονεῖν*, cf. 2. 2. — *ναὶ ἔρωτῶ καὶ σέ* (orthotone here to make it more emphatic), *Yea, I beseech thee also*. — *γνήσιε σύνζυγε*, *true (genuine, noble) yokefellow*. This has been understood by some as meaning the wife of the apostle; which is in the highest degree improbable. Cf. 1 Cor. 7. 8, 9. 5. Meyer, Hackett, et al. regard *σύνζυγε* as a proper name, *Synzygus*, or *Syzygus*. Others think the reference is to some fellow-laborer; perhaps, the pastor of the church in Philippi. So Ell. It is certain we never shall know beyond conjecture which of the last two opinions is correct; and it is equally certain that it is not very important for us to know. — *συνλαμβάνου αὐταῖς*, *take part with, assist, help them*, i. e. the women just mentioned, particularly so as to bring about an understanding between them and friendly relations in Christian work. — *αἵτινες . . . συνήθλησάν (συναθλέω) μοι κτέ.*, *since they labored with me in the gospel, participating both with Clement and with the rest of my fellow-workers*. The causal idea in the compound relative, *οἵτινες*, *αἵτινες*, is more prominent than in the simple relative, *οἱ*, *αἱ*, *since they*, *for they*, introducing a reason for helping them. It is noteworthy

that women were the first to receive the gospel, and to aid in its promulgation, in Europe. Cf. Acts 16. 13. Ellicott, Meyer, and others call attention to this interesting fact. — ὧν . . . ζωῆς, *whose names (are) in (the) book of life*. Paul does not mention the names of the remaining fellow-workers; but adds this beautiful remark concerning them. Cf. Luke 10. 20, Rev. 13. 8. Cf. also Rev. 20. 12.

Vv. 4, 5. Χαίρετε . . . χαίρετε. The thought in 3. 1, repeated with emphasis. *Rejoice in the Lord always: again I will say, rejoice*. Cf. note on 3. 1. — τὸ ἐπιεικὲς ὑμῶν γνωσθήτω (γινώσκω) κτέ., *Let your forbearance be known* (aor. imperat., denoting an accomplished fact). It is not easy to decide on the best Eng. word for τὸ ἐπιεικὲς: *moderation* (O. V.) in the Latin sense of the word is not far from the idea: *gentleness* (alternate rendering in R. V.), *Lindigkeit* (Luther), *mildes Wesen* (Meyer): *forbearance* (Alf., Ell., R. V.): derived from ἐπί, *direction towards*, and εἰκός, *reasonable, fair*; hence the rendering *reasonableness, fairness*, would not be far from the exact idea, and I should prefer it to either of the words above given. We all know what is meant by a reasonable, fair-minded man. Let this trait of character be known, says Paul, to all men; i. e. to all with whom you come in contact. How different this character from that of "a sharper"! Is the exhortation here given no longer needed? — ὁ κύριος ἐγγύς. *The Lord* (by which they would doubtless understand, the Lord Jesus) *is at hand, is near*. Tisch. places a colon before this and a period after it; thus connecting it with the preceding sentence. W-H. place a period before it and a colon after it; thus connecting it with what follows. The R. V. and B. U. place a period both before and after it. Thus it is connected, properly I think, both with what precedes and with what follows. But what does it mean? Does Paul here express the opinion that the second coming of Christ was near at hand, according to the human reckoning of time? Many so understand it; but I cannot think that Paul was so greatly mistaken. ἐγγύς, like the English word *near*, is spoken both of place and of time. The suggestion, that the Lord Jesus was not far away and that he would soon come to call them individually home, was certainly a motive to forbearance and to fair-minded dealing with their fellow-men; and also a reason why they should not be harassed with worldly anxieties. Cf. the excellent note of Hackett, in Lange.

V. 6. Note the asyndeton in the successive sentences. — μηδὲν (emphat. posit.; viewed as direct obj.) μεριμνᾶτε, *be anxious about nothing*; whether it be persecution, or the necessities of life. Cf. Matt. 6. 25 ff. — ἀλλ' ἐν παντὶ κτέ., *but in everything, in every situation, by prayer and supplication with thanksgiving*: the dat., manner or means; μετὰ w. gen., *with, in the midst of*: "prayer and supplication," two words of similar import to dwell on and emphasize the thought. — τὰ αἰτήματα ὑμῶν

γνωρίζεσθω (γνωρίζω) κτέ., *let your requests (the things asked for) be made known to God.* Though he knows all our wants beforehand, yet he has taught us through his Son to ask him for all that we need. Cf. Matt. 6. 8 ff.

V. 7. καὶ ἡ εἰρήνη τοῦ θεοῦ, *And (so) the peace of God.* Note this remarkable expression. The peace which God enjoys and which he imparts: gen. of possession and of source. How different from any peace which the world possesses and imparts! Cf. Col. 3. 15. Such peace as this comes to us in immediate connection with the thought in verse 6, and in no other way. Note the emphatic use of καὶ in the N. T., a Hebraism; *and so, and then.* — ἡ ὑπερέχουσα πάντα νοῦν, *which is above, surpasses, every act of the mind, all understanding.* — φρουρήσει κτέ., *will guard and keep* (both ideas belong to the word: fut. indic., the statement of an assured fact) *your hearts and thoughts* (those things which are held in the mind, *plans, purposes*, the results of νοέω) *in Christ Jesus*; — the sphere in which all will be safely guarded.

V. 8. Τὸ λοιπόν, *Finally*, cf. 3. 1, but introducing here quite a different line of thought. — ὅσα (repeated with the successive words, for distinctness and emphasis, six times. Note also the asyndeton, imparting liveliness and force to the style, Winer, § 60. 2), *as many things as, whatsoever things*: referring, I think, particularly to traits of character; and to conduct. — ἀληθῆ, . . . σεμνά, . . . δίκαια, . . . ἀγνά, . . . προσφιλή, . . . εὐφῆμα, *true, . . . venerable, or worthy of reverence, . . . just, right, righteous, . . . pure, . . . lovely, . . . of good report (auspicious, gracious, kind, opposed to δύσφημος).* — εἴ τις ἀρετὴ κτέ., *if (there is) any virtue and if there is any praise*; or εἴ τις may be viewed as nearly equivalent to ὅστις, *whatever virtue (there is) etc.* Observe that it is εἰ w. the indic. understood (the supposition of an actual fact); not ἐάν w. the subjunc.: ἀρετή, Lat. *virtus*, the generic word for *excellence of character, active excellence*: ἔπαινος, *praise*, that which is properly connected with excellent character. — ταῦτα λογίζεσθε, *consider these things, take account of these things.* We might all very profitably repeat to ourselves the entire exhortation in this verse every day of our earthly pilgrimage.

V. 9. ἃ καὶ ἐμάθετε (μανθάνω) καὶ παρελάβετε (παρα-λαμβάνω) . . . καὶ εἶδετε (ὁράω) ἐν ἐμοί, ταῦτα πράσσετε, *what things you both learned and received and heard (from me) and saw in me, these things practice (put in practice).* πράσσω, in distinction fr. ποιέω, *to do*, may often be rendered *to practice*. Cf. Rom. 1. 32, 2. 1 and 3, 7. 15 and 19 (R. V.). The first καί, Alf., Ell., Hackett, and Conant prefer to render *also*; viewing it as a connective with what precedes. So also Meyer, in German, *auch*. The revisers, wisely I think, do not adopt this construction. Would it not suggest the order καὶ ἃ, st. ἃ καί? The logical force of ἐν ἐμοί belongs, I think, with all four verbs; not, as some view it, more especially with

the last two. — *καὶ ὁ θεὸς κτέ.*, *And (so) the God of peace will be with you.* Note the emphatic use of *καὶ* (cf. verse 7): also the expression, *the God of peace*, i. e. the God who possesses and imparts peace. Cf. *ἡ εἰρήνη τοῦ θεοῦ*, verse 7: *μεθ' ὑμῶν*, *with you, in the midst of you.*

V. 10. *Ἐχάρην* (*χαίρω*) *δὲ ἐν κυρίῳ μεγάλως*, *But I rejoiced in the Lord greatly*: *δέ*, continuative, with no special adversative force: *ἐν κυρίῳ*. It is remarkable how frequently the apostle makes use of this expression, showing how constantly the thought was in his mind. In this ch. verses 1, 2, 4, 10, ch. 1, verse 14, ch. 2, verses 19, 24, 29, ch. 3, verse 1; besides the other forms in which the word occurs so often. In all these passages it means the Lord Jesus Christ. — *ὅτι ἤδη ποτὲ ἀνεθάλετε* (*ἀνα-θάλλω*) *τὸ ὑπὲρ ἐμοῦ φρονεῖν*, *because now at length you have revived in your thoughts for my welfare*: *ἀναθάλλω* spoken of a plant that buds and sends forth shoots anew: *τὸ ὑπὲρ ἐμοῦ*, lit. *the for me*, i. e. *my interest, my welfare*, obj. of *φρονεῖν*, and this the indirect obj. of *ἀνεθάλετε*. So Alf., Bengel, Braune, Meyer. — *ἐφ' ᾧ* (referring to *τὸ ὑπὲρ ἐμοῦ*) *ἐφρονεῖτε, ἡκαιρέσθε* (*ἡκαιρέω*, a priv. and *καιρός*, *opportunity*) *δέ, for which (welfare) you were (continually) thoughtful, but you were without opportunity.* Through the coming of Epaphroditus, such an opportunity had now been presented to them, and they had gladly embraced it.

V. 11. *οὐχ ὅτι* (cf. 3. 12, Winer, § 64. 6) *καθ' ὑστέρησιν λέγω*, *Not that I speak according to, or in consequence of, a coming short, a falling behind.* On the meaning of *κατά* here, see Winer, § 49. d. b. The force of the ending *-σις*, *action*, in distinction fr. *-μα*, *result*, may be seen here. — *ἐγὼ* (emphat. posit.) *γὰρ ἔμαθον* (*μανθάνω*) *ἐν οἷς εἰμι κτέ.*, *for I have learned* (I think the English idiom often requires us thus to render the Greek aorist) *in the (circumstances) in which I am, (in these) to be contented, satisfied.* This is spoken (from the force of the pres. indic. *εἰμι*, not the subjunc.) of his present situation as a prisoner: but it is usually understood to signify every situation in which he is placed; and this latter thought is more fully expanded and generalized in what follows directly.

V. 12. *οἶδα καὶ ταπεινούσθαι, οἶδα καὶ περισσεύειν.* A lit. rendering is not easy. *καί*, a prepositive conjunc., belongs w. what follows. Omitting the second *οἶδα*, which is repeated for emphasis, it would be, *I know both how to be abased and how to abound.* Cf. the clauses at the end of the verse. The rendering, *I know how also to be abased* etc. (Alf., Braune, Ell., et al.), suggests the order *καὶ οἶδα*, st. *οἶδα καί*. Perhaps the rendering in the R. V., *I know how to be abased, and I know also how to abound*, is as literal as we can adopt. By either rendering, the thought is clear and striking. — *ἐν παντὶ καὶ ἐν πᾶσιν* (an emphatic repetition) *μεμύημαι* (*μνέω*) *κτέ.*, *In everything and in all things, I have been initiated, have learned the secret, both to be filled and to be hungry* etc. It is adding to what Paul

has written to supply, as some do, τόπῳ *w.* παντί and ἀνθρώποις *w.* πᾶσιν. Note the form πεινᾶν, Att. πεινῆν, irreg. Note also the climax, ἔμαθον . . . οἶδα . . . μεμύημαι : ὑστερεῖσθαι, same root *w.* ὑστέρησιν above.

Vv. 13, 14. πάντα (acc. of specif.) ἰσχύω ἐν τῷ ἐνδυναμοῦντί (ἐν-δυναμῶ) με, lit. *in respect to all things I am strong in him who makes me powerful.* In general, the Eng. word *strength* is our best rendering of ἰσχύς, and *power* of δύναμις. Note that ἰσχύω and ἐνδυναμοῦναι are both pres. tense, expressing what is continued, habitual. Note also carefully where Paul finds all his strength located. — πλὴν (turns the thought from the apostle to the Philippians. Cf. 3. 16, note) καλῶς ἐποιήσατε, *However, ye did well.* — συνκοινωνήσαντές μου τῇ θλίψει (particip. denoting manner and means), *in participating with, in having a share with, my affliction.*

Vv. 15, 16. A pleasant and grateful reminiscence. — οἴδατε (Att. ἴστε) δὲ καὶ ὑμεῖς κτέ., *And (δέ) you also (καὶ) Philippians, know.* — ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, *that in the beginning of the gospel*, i. e. when the gospel was first preached in Philippi, in the second missionary journey of Paul (A. D. 51-54). Acts 16. 11 ff. The expression implies that Paul again visited Philippi. Cf. Acts 20. 2, 6. — ὅτε ἐξῆλθον κτέ., *when I went forth from Macedonia.* Acts 17. 14. The expression naturally means that they rendered assistance to Paul at the time of his departure. We learn from 2 Cor. 11. 9 that the brethren from Macedonia assisted him afterwards also when he was in Corinth. — οὐδεμία . . . ἐκοινώνησεν (κοινωνέω) εἰς λόγον κτέ., *no church participated with me, shared with me, in the matter of giving and receiving, except you only.* Others had received from him the inestimable riches of the gospel, but had given nothing in return. With them, both the giving and the receiving had been reciprocal, though not the same in kind. Paul had given the gospel and received material aid. They had given the material aid and received the gospel. This reciprocity was true of no other church. The reference here is of course to the churches in Macedonia. With ἐκοινώνησεν, cf. κοινωνία, 1. 5 : εἰς λόγον, (*entering*) *into a reckoning, into an account, for an account.* This meaning of λόγον is similar to that in Matt. 12. 36, Luke 16. 2, Rom. 14. 12. — ὅτι (verse 16) is viewed by some as parallel *w.* ὅτι in verse 15, and dependent on οἴδατε, *you know . . . that* etc. The most, however, regard it as causal and connected with the preceding clause; *except you only, for* etc. — καὶ ἐν Θεσσαλονίκῃ, *even in Thessalonica* ; while I was still in Macedonia. — καὶ ἀπ᾽ καὶ δὶς, *both once and twice*, i. e. not once alone, but even twice. — εἰς τὴν χρεῖαν μοι ἐπέμψατε, *you sent to supply my necessity* : "εἰς marking the ethical destination of the contribution" (Ell.), that into which attention was directed : τὴν marks the existing necessity, and one that was known to the Philippians : μοι (enclit.) *w.* χρεῖαν on the same principle as *w.* χρεή, *it is necessary.*

Vv. 17, 18. οὐχ ὅτι (cf. 3. 12, 4. 11) κτέ., *Not that I seek for the gift,*

but I seek for (emphatic repetition) the fruit that increases to your account. This verse is added to avoid any possible misunderstanding. Paul did not value a Christianity that bore no fruit any more highly than James. See argument in the Ep. of James. He also suggests that the increase is to their account: εἰς λόγον ὑμῶν, *entering into a reckoning for you*: cf. verse 14. The metaphor "fruit" suggests that "the gift" (τὸ δῶμα, *the thing given*) might be viewed as *seed*. Thus, both in giving and receiving, Paul had their welfare continually in mind. He was not self-seeking. — ἀπέχω δὲ πάντα κτέ., *But I have in full all things and abound, have more than sufficient*: w. ἀπέχω, cf. ἀποδίδωμι, *to pay in full*: πάντα, *all things*, i.e. as the connection makes plain, all things requisite to supply his temporal necessities. Perhaps Paul was more easily satisfied in this respect than some of us. — πεπλήρωμαι (πληρῶ) δεξάμενος (δέχομαι) κτέ., *I am filled, made full, having received, now, that I have received, from Ephraim the things from you*. The successive words, ἀπέχω, περισσεύω, πεπλήρωμαι, indicate the emotion with which the apostle was writing, and the effect is heightened by the strikingly beautiful metaphors following. — ὁσμὴν εὐωδίας, θυσίαν κτέ. (apposit. w. τὰ παρ' ὑμῶν), *an odor of sweet smell* (gen. of characteristic), *a sacrifice acceptable* (nay more) *well-pleasing to God*: the dat. w. both adjs. The figure is borrowed from the custom of sacrifice, familiar to both Jews and Greeks. Cf. Rom. 12. 1, 1 Pet. 2. 5, Heb. 13. 16.

Vv. 19, 20. The thought in τῷ θεῷ (verse 18) continued in ὁ θεός μου (verse 19) and in τῷ θεῷ κτέ. (verse 20). — ὁ δὲ θεός μου πληρώσει (fut. indic., not πληρώσαι, optat. of wishing) κτέ., *And my God will supply every necessity, every need, of yours, or all your need*. We are not to limit the idea to temporal wants; nor yet spiritual. The expression is entirely general, and may include both. The measure of the supply is indicated in what follows. — κατὰ τὸ πλοῦτος αὐτοῦ κτέ., *according to his riches, his wealth, in glory in Christ Jesus*: ἐν δόξῃ, "the element or the attribute in which the action will be evinced:" ἐν Χριστῷ Ἰησοῦ, "the ever blessed sphere in which alone all is realized." Ell. The fulfilment of this promise is only begun here below, and completed above. — The thought just presented leads to the doxology which follows. — τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν, *And to our God and Father, or to God and our Father*. I prefer the former, connecting ἡμῶν w. θεῷ and πατρὶ. A similar question of const. arises several times in Paul's epistles. Cf. Eph. 1. 3, Gal. 1. 4. See R. V. The usual rendering of δέ, *now*, in the doxology, seems to me objectionable. — ἡ δόξα (sc. εἴη) *be the glory* (that which is acknowledged as belonging to him), or *be glory* (article w. abstract noun). Cf. Gal. 1. 5, note. — εἰς τοὺς αἰῶνας τῶν αἰώνων, the most emphatic expression for the idea, *for ever and ever*.

Vv. 21, 22. Ἀσπάσασθε κτέ. *Salute every saint in Christ Jesus*. It

is doubtful whether ἐν Χρ-ῷ Ἰησ- is to be more intimately connected w. ἄγιον or w. ἀσπασθε. Cf. 1. 1, Rom. 16. 22, 1 Cor. 16. 19. May it not be connected in thought with the combined idea of both at once? — ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. *The brethren in company with me salute you.* This apparently means those who were more intimately associated with the apostle; and at first sight seems in contradiction to 2. 20, 21; but the statement there does not forbid the idea of a Christian salutation, nor exclude them from the designation "brethren" here given. — πάντες οἱ ἄγιοι, *all the saints*, all the members of the church in distinction from the more limited circle just named. — μάλιστα δὲ κτέ., *and in particular, and especially, those from the house of Caesar* (die aus dem Hause des Kaisers. Meyer), referring probably to servants who lived in the palace, or at least who had employment there. As οἰκία much oftener means *house* in the primary sense (everywhere in N. T., I think, except 1 Cor. 16. 15), and as οἶκος is the regular word for *house* or *household*, I prefer to translate οἰκίας here as usual, *house*, meaning the palatial residence.

V. 23. Cf. Gal. 6. 18, note. For a similar form, cf. Rom. 16. 24, 2 Cor. 13. 13, 1 Thess. 5. 28, 2 Thess. 3. 18. — Bear in mind the meaning of μετὰ w. the gen., *with, in the midst of*. — I venture here to raise the question whether this, and the other similar verses referred to, are properly called "a benediction;" and whether the common expression "to pronounce the benediction" is authorized by the New Testament. Do we not derive both the conception and the expression from the Roman Catholic Church, and from the false view of the ministry as a priesthood? Note carefully the construction, ἡ χάρις sc. εἴη, optat. of wishing, *May the grace of our Lord Jesus Christ etc.* Is it not rather the closing prayer, the wish of the apostle's heart? Note that the construction is the same as in verse 20; and surely no one would call that "a benediction."

For a beautiful series of pictures, presenting the leading scenes in this epistle, see the recent work of Rev. Wayland Hoyt, D. D., entitled, "Gleams from the Prison of Paul."

FIRST EPISTLE TO TIMOTHY.

Two leading objects are apparent : 1st, to encourage Timothy in opposing the heresies which were then beginning to appear ; 2d, to give him special instructions as pastor of the church in Ephesus. For the discussion of all collateral questions, the student is referred to the Dictionaries of the Bible ; to Conybeare and Howson ; to Farrar ; to the Bible Handbooks and Introductions ; and to the larger Commentaries.

CHAP. I. Vv. 1, 2. Salutation. Vv. 3, 4. Object in leaving Timothy at Ephesus. Vv. 5-7. Character of the false teachers. Vv. 8-11. True use of the law, and its agreement with the gospel. Vv. 12-17. A reference to the writer's own conversion, with an expression of gratitude to God and of adoration. Vv. 18-20. Exhortation to Timothy.

V. 1. **ἀπόστολος**, *an apostle* ; used to signify the official character and authority of the Epistle. In Romans he uses **δοῦλος** and **κλητὸς ἀπόστολος**, in 1 Cor. **κλητὸς ἀπόστολος**, in 2 Cor. **ἀπόστολος**. Cf. Gal., Eph., Col. In Philemon, **δέσμιος**. — **κατ' ἐπιταγὴν**, *according to the command, the injunction*. Made definite by the limiting gen. Winer, § 19, 2. b. An expression apparently more pointed and authoritative than **διὰ θελήματος** in Eph., Col., 2 Tim. — **σωτήρος ἡμῶν**. Note this use of **σωτήρος** as predicated of God the Father. Cf. Jude, verse 25, Luke 1. 47, and the thought in 2 Cor. 5. 19. This use of the word occurs several times in the Pastoral Epistles, and often in the LXX. — **τῆς ἐλπίδος ἡμῶν** (cf. Col. 1. 27), *our hope* ; in every sense of the term, the object, the author, the foundation, the substance of our hope.

V. 2. **Τιμοθέῳ γνησίῳ τέκνῳ**, *to Timothy, true child, genuine child*. — **ἐν πίστει** denotes the sphere in which he was a genuine child, *in (Chris-*

tian) *faith*. — χάρις, ἔλεος, εἰρήνη, sc. εἴη, optat. of wishing; not a "benediction," but a prayer. — ἀπό, expressed but once, denoting the one, united source.

Vv. 3, 4. Καθὼς κτέ., *As I exhorted thee*, etc.; a protasis, without the corresponding apodosis. This is readily suggested to the mind at the end of verse 4, somewhat in this form, — οὕτω καὶ νῦν παρακαλῶ σε, *so now also I exhort thee*. See Winer, § 63, p. 570. — προσμείναι (προσ-μένω), *to stay longer* (προσ-). The aor. infin. denotes the simple fact, without regard to the idea of momentary or continued action. — πορευόμενος agrees with the subj. of παρεκάλεσα. The reference here, *while on my way into Macedonia*, seems to be to some occasion subsequent to the narrative recorded in Acts (not to Acts 20. 1). Supposing him to have been imprisoned twice, it naturally refers to something in the intervening period. So it is now generally understood. Cf. Alf., Ell., Huther, Wiesinger, Hackett, Hovey, et al. — ἵνα παραγγείλῃς (παραγγέλλω), 1 aor. subjunc., *that thou mightest announce to, give orders, transmit the message, charge*. The word suggests that Timothy would be simply transmitting what he had received from a higher authority. — μὴ ἑτεροδιδασκαλεῖν, *not to teach other (and different ἑτερο-) doctrines, not to teach a different doctrine* (R. V.); i. e. different from what the apostle had taught. Cf. ch. 6, verse 3. — μηδὲ προσέχειν κτέ., *and not to give heed to myths and genealogies without limit*. The word "fables," by which μύθοις is usually translated, denotes to most minds an altogether different idea. There has been much discussion among the commentators as to what is here referred to; probably to myths and genealogies of a Jewish character and origin. — αἰτίνης (ἔστις), *since they, seeing they* (Ell.); introduces the reason for not giving heed to them. — ἐκζητήσεις (ἐκζήτησις, not found in L. & Sc. 7th edit, allied to ἐκζητέω: another reading is ζητήσεις, fr. ζήτησις), *questionings, controversies*. — μᾶλλον ἢ οἰκονομίαν θεοῦ κτέ., *rather than a godly development in faith*. These questionings had a tendency to destroy faith, then as well as now. The meaning of οἰκονομίαν has been much disputed. The Revised Version renders the clause, *rather than a dispensation (or stewardship) of God which is in faith*. To "minister a dispensation or stewardship" is not very intelligible. The meaning, *development or edifying, building up*, seems to me much clearer; yet Ellicott remarks that this is "a translation which οἰκονομία cannot bear." It would be interesting to know how Ellicott ascertained this fact. It is rendered *edification* or *edifying* by Wiclif, Tyndale, Cranmer, in the Geneva, Rheims, and Authorized (1611) Versions. In the Vulgate, *aedificationem*; Luther, *Besserung*; De Wette, *Erbauung*; Martin (French Protestant version), *l'édification*; Diodati (Italian version), *edificazione*. Certainly, the transition from the thought of good management to that of *development, building up*, is most natural; and I have no doubt this

secondary meaning was in the mind of the apostle, combined perhaps with the primary meaning. Cf. Eph. i. 10, note. The gen. θεοῦ may include the two ideas.—development *such as comes from God and such as God requires*. Note τήν, making ἐν πίστει a qualifying clause of οἰκονομίαν.

Vv. 5-7. Τὸ δὲ τέλος κτέ., *But* (introducing a thought in opposition to the giving heed to myths, etc.) *the end (or the aim) of the word communicated, of the charge*. Cf. παραγγείλῃς, verse 3, note.—ἀγάπη, *love, Christian love*,—in a general sense, *love to our fellow men*,—seems here to be meant.—ἐκ, *out from*; not a mere surface love, which so often passes current in this world. The prep. expressed but once; thus uniting the three clauses more closely. Not one of these could be wanting in genuine Christian love; and they suggest a contrast to the false teachers just alluded to.—ὧν, *from which*; relating to the three clauses just preceding, and connected logically both with ἀστοχήσαντες and with ἐξετράπησαν.—ἀστοχήσαντες (α priv. and στόχος, *an aim or shot*) means strictly, *without aim, or having acted without a correct aim*; and assigns the reason for ὧν . . . ἐξετράπησαν (ἐκ-τρέπω) εἰς κτέ., *from which some, having missed the mark, were turned aside into vain talking*. Cf. 6. 21, and 2 Tim. 2. 18, where ἀστοχέω is used with περί and the acc.—νομοδιάσκαλοι, *teachers of the law*, i. e. of the Mosaic law; as νόμος is usually understood in the N. T.—μὴ νοοῦντες, both temporal and concessive, *while they do not understand, and though they do not understand, though they have not a clear perception*. Are not such persons most likely to argue perpetually, and confidently to affirm?

Vv. 8-II. Οἶδαμεν δέ, *But* (introducing a thought in opposition to the use of the law made by the vain reasoners and false teachers) *we know*, etc.—καλὸς ὁ νόμος. Cf. Rom. 7. 12, 14, 16, notes.—νομίμως, *lawfully*, i. e. as the law was designed to be used. Note the paronomasia, ὁ νόμος . . . νομίμως.—εἰδώς, agreeing with τῷ, not with the subject of οἶδαμεν, as it might in English be understood.—νόμος is rendered in the Revised Version *law*, without the article. Yet I think it refers here, as usually, to the Mosaic law, though without the article; and I should translate it, *the law*. Cf. Winer, § 19, 1; Butt. § 124, 8. So Alf., Ell., De Wette, Huther, Wiesinger, et al. So also Chrys. and the other ancient Greek expositors. Cf. Rom. 2. 12, note.—οὐ κεῖται (cf. Thayer, Lex. κεῖμαι, 2. b), *is not established, not enacted*. It may be objected that the law of Moses was not *enacted*, but *given* (ἐδόθη, cf. Jno. 1. 17). It may be said in reply that Paul was simply using the common word.—ἀνόμοις . . . ἀνυποτάκτοις (fr. α priv., ν euphon., ὑπό, *tactós* verbal adj. fr. τάσσω), *but for persons without law, or regardless of law, and disorderly*; the latter word denoting perhaps something more positive,—overt acts.—ἀσεβέσι (ἀσεβής, α priv. and σέβομαι, *to revere*) καὶ ἁμαρτωλοῖς, *for*

persons without reverence (without piety) and sinners (the latter denoting again something more positive). — **ἀνοσίοις** (a priv. and *ὅσιος*) καὶ **βεβήλοισι**, for persons unholy and profane (fit to be trodden on,—the second a stronger word than the first). — **ἀνδροφόνους**, murderers; the generic word after the two preceding specific words. Yet I am inclined to view the preceding words as meaning *smilers of fathers and smilers of mothers* (*πατρολόαις, μητρολόαις*: see L. & Sc, *πατραλοίας, μητραλοίας*). So Ell. et al. — **ἀρσενοκόταις**, sodomites. Cf. Rom. 1. 27. — Note how the successive clauses beginning with **ἀσεβέσι** and closing with **ἐπιόρκοις** follow very nearly the order of the commandments (Exod. 20), as violations of them. — καὶ εἴ τι . . . **ἀντίκειται** (*ἀντί, κείμεναι*), and if any other thing is opposed to the sound (healthful) doctrine; sc. to this the law stands opposed. (εἴ τι, not if there be (R. V.), but if there is, — εἰ with the indic.). — **κατὰ τὸ εὐαγγέλιον κτέ.**, gives the test, the unfailing and invariable test, of sound doctrine. — **τῆς δόξης**, of the glory, is probably best viewed, not as a mere subjective gen., *glorious, possessing the glory*, but also as objective, *setting forth, proclaiming the glory*. — **ὃ ἐπιστεύθην ἐγώ**, with which I was entrusted. *ὃ*, acc. with a pass. verb, Winer, § 32, 5. Note the emphatic position of *ἐγώ*.

Vv. 12, 13, suggested by what he had just stated. — **χάριν ἔχω** (a classic expression, but rare in N. T.; usually in N. T. *εὐχαριστῶ*), *I have gratitude, I thank*. — **τῷ ἐνδυναμώσαντί με** (*ἐνδυναμόω*), *him who enabled me, who strengthened me, who gave me power (δύναμις) within*. — **ὅτι** (causal) . . . **διακονίαν**, in that, putting me into service, he thought me trustworthy. The aor. particip. seems to denote here “a simple occurrence, without regard to time,” “not time past with reference to the leading verb,” Good. Cf. H-A. 856, b. — **ὄντα** (agreeing with *μέ*, concessive) *κτέ.*, though I was, etc. — **ὕβριστήν** (cf. *ὕβριζω*, to insult, to outrage; *ὕβρις*, insolence, wanton violence), an insolent, overbearing person; “one who displays his insolence, not in words merely, but in deeds of violence and outrage,” Ell. The rendering “injurious” is very weak. — **ἀλλὰ ἡλεήθην** (*ἐλεέω*, fr. *ἔλεος*, pity, mercy), still I was pitied, mercy was shown me. — **ὅτι ἀγνοῶν** (*ἀγνοέω*) *κτέ.*, because being ignorant I did it in unbelief. This is given, not as an excuse for his misconduct, but as the reason why God showed mercy. Note *ἀγνοῶν*, being ignorant. Paul, though one of the best educated and most gifted men of his nation, speaks of himself as an ignorant man, without the knowledge of Christ. How many now are in the same pitiful condition!

Vv. 14, 15. **ὑπερπελόνασεν** (*ὑπερ-πελονάζω*, fr. *πλέον*, more) *κτέ.*, and the grace of our Lord (became more, *πλέον*, over and above, *ὑπέρ*) abounded exceedingly. — **μετὰ πίστεως κτέ.**, with faith and love; one prep., uniting the two words more closely. *μετὰ*, in the midst of, expressing participation (*σύν*, in company with). The faith and love belonged specially to

Paul; but were centred in Christ Jesus, — τῆς ἐν Χρ-ῷ Ἰησοῦ, *that in Christ Jesus*, their only true sphere. — πιστὸς ὁ λόγος, *trustworthy is the saying, the word*. This expression is found only in the Pastoral Epistles. Cf. 3. 1; 4. 9; 2 Tim. 2. 11; Titus 3. 8. — ἁμαρτωλοὺς σῶσαι (σώζω), *to save sinners*; infin. denoting purpose, aor. infin. states the simple fact. — ὧν πρῶτός εἰμι ἐγώ, *of whom I am chief, am first*, — not in respect to time, but to magnitude or degree. The only natural reference of ὧν is to ἁμαρτωλοῦς. The expression indicates, even near the close of life, the deep penitence and strong emotion of the apostle. Cf. the equally strong expression in Eph. 3. 8. Note again the emphatic position of ἐγώ. Cf. Rom. 7. 14 ff.

Vv. 16, 17. ἀλλὰ κτέ., introduces the contrast between the thought just expressed, — the chief of sinners, — and God's dealing with him. — διὰ τοῦτο points to what follows, ἵνα κτέ. — ἐν ἐμοὶ πρῶτῳ, *in me as chief*; in the same sense as πρῶτος. — ἐνδείξεται (ἐν-δείκνυμι, mid., *to show forth one's self, or what is one's own*) . . . τὴν ἅπασαν μακροθυμίαν, *might show forth his own entire long-suffering*. Note the emphatic ἅπας, st. πᾶς, bet. the art. and noun, *the whole, the sum total*. Good. § 142, note 5; H-A. 672. — πρὸς ὑποτύπωσιν, *for the making a sketch, an outline* (of his long-suffering), *to present an ensample*. Note the force of the ending -σις, denoting action. — τῶν μελλόντων κτέ., *for those* (gen. of cause) *about to rest their faith upon him*. ἐπὶ w. the dat., *upon him as a foundation*. Surely the Christian experience of Paul, the mercy shown him, and the long-suffering exercised towards him, may serve as an encouragement to repenting and believing men up to the end of time. — εἰς ζωὴν αἰώνιον, (looking forward) *into life eternal*. The rapturous thought in verse 16 suggests the ascription of praise in verse 17. — τῷ δὲ βασιλεῖ κτέ., lit. *And to the King of the ages* (or *æons*), *incorruptible, invisible, alone God*, (be) *honor and glory into the ages of the ages* (or *into the æons of the æons*). *Amen*. The strongest possible form of words in the Greek language to signify *for all eternity*.

Vv. 18-20. Ταύτην τὴν παραγγελίαν. Cf. vv. 4, 5. — κατὰ τὰς . . . προφητείας, *according to, or in keeping with the prophecies going before* (and *applying*) *to thee*. It is going beyond what is written to suggest that these predictions were uttered at the time of his circumcision or of his ordination; Paul says simply προαγοῦσας ἐπὶ σέ. As in the case of young persons of special promise now, these predictions may have been often, on many occasions, uttered. Note here προαγοῦσας seemingly intrans. Thayer Lex. προάγω, 2. ἐπὶ σέ is, I think, connected grammatically more directly with προαγοῦσας. Greek order, *the going before* (and *applying*) *to thee prophecies, or the leading-the-way to thee prophecies*. — ἵνα στρατεύσῃ (1 aor. subjunc. mid. 2 pers sing.) ἐν αὐταῖς (referring to προφητείας) κτέ., *that thou mayest in them war the good, the noble warfare*,

ἐν αὐταῖς, *in them*, "marks, as it were, the armor *in* which Timothy was to wage his spiritual warfare," Ell. — ἔχων . . . συνείδησιν, *having, or holding* (R. V.), *faith and a good conscience*. Note the close connection of these two; the former cannot well exist without the latter. Cf. verse 5 above. — ἦν τινες ἀπωσάμενοι (ἀπ-ωθέω) . . . ἐναυάγησαν (ναυαγέω), *which some persons have thrust away, and (thus) made shipwreck concerning the faith*. It is more in accordance with the English idiom to translate the participle here by the indicative. So often. As to the solemn thought, is it not probably true that all who have made "shipwreck concerning the faith" have first thrust away a good conscience? — οἷς παρέδωκα τῷ Σατανᾷ, *whom I have given over, have delivered up, to Satan*. The meaning of this, and the similar passage in 1 Cor. 5, has been, and probably will continue to be, much discussed; and no one will be much wiser after all the discussion. The meaning of the words is simple enough; but do they imply some special apostolic authority or not? The former is the usual, and may be the correct opinion; yet the words here do not in themselves necessarily imply anything more than simple abandonment. The sentence in 1 Cor. is much more specific. There the act is spoken of as done *in the name of the Lord Jesus, and with the power of our Lord Jesus*. τῷ Σατανᾷ, "to the Evil One in his most distinct personality," Ell. — ἵνα παιδευθῶσιν (παιδεύω), *that they may be chastised, chastened, taught by chastisement* (cf. Luke 23. 16, 22; 1 Cor. 11. 32; 2 Cor. 6. 9; Heb. 12. 6, 7, 10), as children are chastised and taught. — μὴ βλασφημεῖν, *not to blaspheme*. This shows that they had not only made shipwreck concerning the faith, but had gone so far as even to defame, to speak evil of, their Lord. The object of this severe discipline was their own instruction and reformation. So also in 1 Cor. 5. 5.

CH. II. Exhortations to Timothy continued, and general instruction: public prayers; one God, one Mediator. Specific directions for men; also for women.

Vv. 1, 2. παρακαλῶ οὖν (noting the transition from the more general charge to instruction more specific) πρῶτον πάντων, *I exhort therefore first of all* (as the first instruction which is given). — ποιεῖσθαι may be viewed as mid., depending directly on παρακαλῶ, *I exhort . . . to make*, etc. (in which const. I should expect that σέ would be expressed); or as pass., the following words being the subj. of the infin. The latter const. seems preferable. — δεήσεις (akin to δέομαι, *to want, need, beg, entreat*), *supplications*, προσευχάς (cf. προσεύχομαι, *to offer prayers and vows*), *prayers* (with the added idea of *vows*), ἐντεύξεις (cf. ἐντυγχάνω, Rom. 8. 27, 34, 11. 2, Heb. 7. 25), *intercessions*, εὐχαριστίας (cf. εὐχαριστῶ), *thanksgivings*. By the use of so many words of kindred meaning, the apostle

dwells on the thought and emphasizes it. "Thanksgiving was to be the perpetual concomitant of prayer," Ell. Cf. Phil. 4. 6; Col. 4. 2. — ὑπέρ w. gen., *for, in behalf of*. First the general, then the more special objects of prayer are mentioned. — τῶν ἐν ὑπεροχῇ ὄντων, *those who are in high position, in authority*. Cf. ἐξουσία, Rom. 13. 1. It may hardly have occurred to the Christians of that day to offer prayers for the men in civil authority. — ἵνα . . . διαγώμεν κτέ, *that we may lead a tranquil and quiet life in all piety and gravity*. The history of the first century shows how difficult it was to lead and enjoy such a life; and shows by contrast how much we in our day have to be thankful for. If some of us, even now, in our country, were to cultivate somewhat more of the tranquil and quiet element, it might not be amiss.

Vv. 3, 4. τοῦτο (sc. ἐστίν), *This*; i. e. the thought contained in verses 1 and 2, beginning with παρακαλῶ. — ἐνώπιον . . . θεοῦ, *in the sight of our Saviour God* (cf. 1. 1), or *in the sight of God our Saviour* (R. V.). The order of the Greek words suggests the former; so Alf., Ell. Expositors are not agreed whether this clause is to be connected in sense with καλόν as well as with ἀπόδεκτον, nor can the point be decided either grammatically or logically. *This is good (per se), and acceptable in the sight of, etc.*; so Ell., De Wette, et al. Or, *This is good and acceptable in the sight of, etc.*; so Alf., Huth., Wiesing., et al. — ὃς . . . θέλει σωθῆναι κτέ., *who wishes, who desires* (B. U.), *that all men be saved*, etc. This wish is shown conclusively in the infinite sacrifice which he made for this purpose, in providing the means for the salvation of all. That there shall be at last any to whom the terrible language will be applicable, εἰς κόλασιν αἰώνιον (Matt. 25. 46), ὄλεθρον αἰώνιον (2 Thess. i. 9), θάνατος ὁ δεύτερος (Rev. 21. 8), will not be owing to any defect in God's plans and provisions, but to the fact that he has made men free agents, and that there are those who sin deliberately and wilfully against their own better judgment. This fact is declared by our Lord himself, *ye will not (οὐ θέλετε) come unto me that ye might have life* (John 5. 40). — καὶ . . . ἔλθειν, *and come into a definite knowledge of the truth*; i. e. the truth which is above all other truths, and most important for the perishing sinner to know, the truth which is contained in the gospel.

Vv. 5-7. εἰς γὰρ θεός, εἰς κτέ., *For (confirmatory) there is* (sc. ἐστίν) *one God, one mediator also between God and men* (ἁνθρώπων, *human beings*), *a man* (ἄνθρωπος, *a human being*), *Christ Jesus*. The human nature of Christ is here placed in the foreground, because in this nature he appeared to men as mediator. — ὁ δοὺς ἑαυτόν, *who gave himself*; therefore a voluntary act. Elsewhere in many passages the Father is spoken of as having given, or having sent, his Son into the world; therefore a voluntary act on his part also. Cf. especially Jno. 3. 16. — ἀντὶ τούτου, *a ransom instead of* (see Lex. ἀντί, *instead of, in the place of*). — ὑπὲρ πάντων,

in behalf of all. We have here distinctly stated the two ideas, *instead of* and *in behalf of*. Note also that we have here πάντων, not πολλῶν, provision thus being made *for all*. The actual atonement (*at-one-ment*) is however experienced only by those who accept fully and freely the terms of salvation. Cf. verse 4. note. — τὸ μαρτύριον καιροῖς ἰδίους, *the testimony (to this great truth) in its own seasons, in peculiar, appropriate seasons or times.* See Lex ἴδιος. and καιρός. — εἰς ὃ κτέ., *for which (directing attention into which) I was appointed a herald and an apostle; &, i. e. μαρτύριον.* — The following strong asseveration seems to be made in view of the fact that numerous false teachers were denying the apostolic authority of Paul. — ἐν πίστει καὶ ἀληθείᾳ, *in faith and truth (the faith and truth belonging to the gospel); the sphere in which he was a teacher of the gentiles.*

Vv. 8-10. Βούλομαι οὖν, *I wish, or I desire, therefore* (in view of the responsible work to which I am called and the responsible office which I hold). This introduces some specific directions for the men and for the women. — προσεύχεσθαι . . . ἐν παντὶ τόπῳ, *that the men offer prayer in every place (in every locality, i. e. where public prayer is offered, cf. ἐν παντὶ τόπῳ, 1 Cor. 1. 2); προσεύχεσθαι, to direct, or offer, prayers and vows.* Cf. προσευχάς, verse 1. — ἐπαίροντας, *lifting up, the attitude which was regarded among the Jews and early Christians as reverent.* “The folding together of the hands in prayer has been shown to be of Indo-Germanic origin,” Ell. — ὁσίους (is I think here an adj. of two endings with) χεῖρας, *holy, pure hands; in opposition to the idea of hands that have been employed in wicked, impure deeds.* — χωρὶς . . . διαλογισμοῦ, *without (or apart from) anger and debating, or doubting, i. e. with minds calm and decided, full of faith.* — ὡσαύτως (sc. βούλομαι) γυναῖκας (subj. of κοσμεῖν) κτέ., *in like manner that women, in comely apparel, with modesty and sobriety (or good sense, see Lex. σωφροσύνη) adorn themselves.* This doubtless is directed against the excessive ornamentation to which women were prone, but by no means forbids adorning themselves “in comely apparel,” with the exercise of becoming modesty and good sense. The thought is made still more definite and pointed in what follows. The word *shamefastness* (R. V.) may have been good for the version of 1611, but not for that of 1881. The word is to most readers of the English language now obsolete; besides, the definition in Stormonth, “excess of modesty,” does not suit this connection. “Modesty” is a correct rendering. — μὴ ἐν πλέγμασιν (cf. πλέκω, *to plait, twine, twist*) κτέ., *not in plaited work (wreaths, chaplets, see Lex. πλέγμα) and gold, or pearls, or costly clothing.* In 1 Pet. 3. 3, we find ὁ ἔξωθεν ἐμπλοκῆς τριχῶν . . . κόσμος, *the outward adorning consisting in plaiting, or braiding, of the hair; but πλέγμασιν alone does not limit the idea to braided hair.* — ἀλλ’ . . . δι’ ἔργων ἀγαθῶν, sc. κοσμεῖν ἑαυτάς, *but — that which is becoming to women*

professing piety — (*adorn themselves*) *through good works*; διὰ w. the gen. denoting the manner or means, — in this manner, rather than by anything outward.

Vv. 11, 12. The leading idea in the connection, propriety in conducting the public meetings of the church (see verse 8), should not be lost sight of. — Γυνὴ κτέ., *Let a woman in quietness learn in all subjection, and I do not permit a woman to teach*. "Every form of public address or teaching is clearly forbidden, as at variance with woman's proper duties and destination," Ell.; *not to teach* ("in the church primarily, or, as the context shows, anywhere else"), Alf. Few people in this country will accept these comments. The value of woman's services in our public schools and in our Sunday schools forbids this. How, then, shall we view this passage? Like the directions to servants (δοῦλοι) in this same church in Ephesus (Eph. 6. 5), so these instructions respecting women are, I think, intended for the time and place. Is slavery not intended to be a perpetual institution, then may we with equal propriety conclude that the prohibition of woman from teaching is not intended to be perpetual. Where the circumstances are the same, or similar, the obligation is still binding; but where the situation and surroundings are completely changed, then those higher, more lasting, more general principles of Christianity, announced in Galatians 3. 28, become the rule; namely, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus." The full meaning of this passage may yet hereafter be better understood than now. There is, however, another view of the meaning of the passage before us, which I am inclined to think the correct one, as suggested by the context; namely, *I do not permit a woman to teach* (in the public assembly). This accords with the instructions in 1 Cor. 14. 34 ff. It is also entirely consistent with the statement in Acts 18. 26, where Priscilla and Aquila are declared to have expounded the way of God more carefully to Apollos. Many other similar passages respecting the position and work of woman in the apostolic age might be referred to. Note particularly Tit. 2. 3, καλοδιδασκάλους, *TEACHERS of that which is good*, qualifying πρεσβύτιδας, *aged women*. I do not think Paul would carelessly contradict himself in two letters written about the same time to different persons. — οὐδὲ αὐθεντεῖν ἀνδρός, *nor to have (absolute) authority over a man*. See Lex. αὐθεντέω (only here in N. T.) and αὐθεντία. Eng. word from this root, *authentic*. — ἀλλ' εἶναι ἐν ἡσυχίᾳ, *but to be in quietness*. All these directions seem to apply to the conduct of woman in the public assemblies.

Vv. 13-15. A reason for the above directions. — Ἀδάμ γὰρ πρῶτος ἐπλάσθη (πλάσσω, Eng. word *plastic*), *For Adam was first formed, moulded*, — a word used with reference to the narrative in Gen. 2. 7,

ἐπλασεν (γῆ) ὁ θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς. Cf. Rom. 9. 20. Note *πρῶτος*, adj. w. Ἀδάμ, not *πρῶτον*, adv. — *εἶτα*, adv. *afterwards*, i. e. after Adam had been fashioned from the clay. In verse 13, the first reason for the injunction in verses 11, 12; in verse 14, a second reason. — *ἡπατήθη* (ἀπατάω), *ἐξαπατηθεῖσα* (ἐξ-απατάω, *to deceive thoroughly*). — *ἐν παραβάσει*, *in transgression*; ἐν w. the dat. denoting rest in, continuance in, a state; *γέγονεν*, perf. tense, denoting an act, the effects of which continue up to the present time. — *σωθήσεται δὲ διὰ τῆς τεκνογονίας*. Two principal renderings, with two different ideas, are proposed. Thus: *yet she* (collective) *shall be saved through child-bearing*, i. e. by fulfilling her proper destiny as woman (so Beng., De Wette, Huther, Alf., et al.); or, *she shall be saved through the child-bearing* (*her child-bearing*), reference being made to the Messiah, born of a woman (so Ell., Wordsworth, et al.). May not both of these ideas be included in the one expression? — *ἐὰν μένωσιν* (aor. subjunc. of μένω), sc. αἱ γυναῖκες, *if they* (directing the thought to the individuals) *remain in faith and love and sanctification with sobriety*, — an essential condition of *σωθήσεται*, *she shall be saved*, in its full N. T. sense, and adding force to the second interpretation above of *διὰ τῆς τεκνογονίας*. Note here the fut. *σωθήσεται*, expressing a general truth, — what has been and will continue to be true. Winer, p. 280.

CH. III. Qualifications of pastors (overseers) and deacons (vv. 1–13). Object of these instructions, and the glorious subject to which they relate (vv. 14–16).

V. 1. *πιστὸς ὁ λόγος* (this is connected by some with the preceding sentence in ch. 2), *Faithful (trustworthy) is the saying (the word)*. The expression is found only in the Pastoral Epistles; in ch. 1. 15 referring to what precedes, here probably to what follows; in ch. 4. 9 to what precedes; in 2 Tim. 2. 11, reference not certain; in Tit. 3. 8, to what follows. — *εἰ τις ἐπισκοπῆς ὀρέγεται*, *if any one seeks (stretches forth his hand for, yearns for, see Lex. ὀρέγω) the office of pastor*. I think, as we now generally use the word *pastor* in this country, it conveys the idea of *ἐπίσκοπος* more perfectly than any other English word. The usual title, *Pastoral Epistles*, is in keeping with this. The words *πρεσβύτερος* and *ἐπίσκοπος* in the Pastoral Epistles seem to be applied to the same persons. The former denotes particularly *the dignity and the age* of the person, and is more in accordance with Jewish ideas; the latter, more Grecian in its conception, points more directly to *the duties* of the position. — *καλοῦ ἔργου ἐπιθυμεῖ* (note *ἐπιθυμέω* here used in a good sense), *he desires a good work*.

V. 2. *δεῖ οὖν . . . ἀνεπιλημπτον* (ἀν- neg. and ἐπί-λημπτος, Att. ἐπί-

ληπτος, *detected, caught, culpable*) εἶναι, *Wherefore it is necessary (it is a duty) that the pastor be irreproachable.* — μιᾷς γυναικὸς ἄνδρα, *husband of one wife.* This is understood by many to mean that a second marriage, even after the death of a first wife, is a disqualification for the office here referred to. So Alf., Ell., Wiesinger, et al. This opinion is not common in this country, and the words by no means necessarily mean this. Such an interpretation is opposed to the primal law, Gen. 2. 18, and also to what is implied in Rom. 7. 2, 1 Cor. 7. 15, 27, 28, 1 Tim. 5. 14. I cannot doubt that the expression of Paul here was suggested by the prevalence, more or less extensive, of polygamy at that period: *husband of ONE wife* at a given time, as opposed to more than *one*. Note that μιᾷς has the emphatic position. The interpretation of some, that a pastor should be a married man, is forbidden by the proper meaning and use of μιᾷς. — νηφάλιον κτέ., *temperate* (cf. νήφω, Lex.), *sober-minded, orderly, hospitable, fitted to teach.* (The word *apt* has so far changed its meaning in common use that it is liable (apt) to be misunderstood.)

Vv. 3, 4. μὴ πάροινον (παρά, οἶνος), *not addicted to wine, not "befitting a drinking party"* (L. & Sc.). — μὴ πλήκτην κτέ., *not a striker (a man ready to use his fists), but gentle (reasonable), not pugna-cious (not ready for a fight), not a lover of money, standing honorably at the head of his own household (or family).* — τέκνα ἔχοντα (agrees w. τὸν ἐπίσκοπον) ἐν ὑποταγῇ κτέ., *having children in subjection with all gravity.* This last clause is understood by Van Oost. as qualifying ἔχοντα, *having with all gravity his children in subjection.* But the kindred expression in ch. 2. 3 is opposed to this view, and leads us to connect it closely w. ἐν ὑποταγῇ; so Alf., Ell., Huther, Wiesinger.

Vv. 5, 6. εἰ δέ τις . . . οὐκ οἶδεν (note the neg. οὐκ in a conditional sentence, belonging to οἶδεν, not to the condition as a whole), *But if any one fails in knowing how to preside over his own household.* — πῶς . . . ἐπιμελήσεται (ἐπιμέλομαι and ἐπιμελέομαι), *how shall he take care of (have charge of) the church of God?* — μὴ νεόφυτον, ἵνα μὴ κτέ., *not a recent convert* (Ell.), *a new convert.* (Thayer), *lest, being puffed up with vain conceit* (lit. *being wrapped in a mist*), *he fall* (ἐμπέση, ἐμπίπτω) *into the condemnation of the devil* (i. e. *into the condemnation belonging to, or pronounced upon, the devil*). κρίμα, *judgment*, and κρίνω, *to judge*, often denote, especially in the N. T. and the LXX., an unfavorable judgment; hence, like κατάκριμα and κατακρίνω, are rendered *condemnation, to condemn.*

Vv. 7-9. δεῖ δὲ καὶ μαρτυρίαν κτέ., *And it is a duty that he have, it behooves him to have, a good reputation also from those without (the church).* It is important that he have not only the characteristics above named, but also honorable testimony, a good reputation. — παγίδα τοῦ διαβόλου, *the snare of the devil*, i. e. *the snare which the devil lays for him.* If we understand τοῦ διαβόλου as limiting both παγίδα and ὀνειδισμόν (as is

indicated by the fact that *εἰς* is expressed only once), then the idea would be, into reproach such as is cast upon the devil and into the snare (or a snare) such as the devil lays. The wide range of meanings of the gen. in N. T. Greek is something to be particularly noted. — *Διακόνους* (sc. *δεῖ εἶναι*) κτέ., *It is necessary that deacons in like manner be grave, not double-tongued (not ambiguous and doubtful in what they say), not given to (or inclined to) much wine, not avaricious (not sordidly greedy of gain, L. & Sc.).* — *ἔχοντας* κτέ., *having, or holding, the mystery of the faith in a pure conscience*; cf. 1. 19, *having, or holding, faith and a good conscience*: *τὸ μυστήριον τῆς πίστεως*, *the mystery of the faith*; i. e. the N. T. doctrine of faith, which hitherto had not been made plain to the world, but was now clearly revealed in the gospel. (Other explanations of this expression have been given, as *the mystery in which we place faith*; but the above seems most in keeping with Paul's use of *μυστήριον*: cf. verse 16, Eph. 1. 9, 3. 4, 6. 19, notes): *in a good conscience*, the sphere in which this doctrine and all the great truths of Christianity must be held. Without a good conscience there can be no clear view, no just comprehension, of spiritual truths.

Vv. 10, 11. *καὶ οὗτοι δὲ δοκιμαζέσθωσαν* (*δοκιμάζω*) κτέ., *And (δέ) let these (διάκονοι) also (καὶ) be proved first*, i. e. before entering upon the duties of the office; *be proved, tested, tried*; not by any formal examination (which *proves* very little), but by their daily walk as Christian men; let them not be *νεόφυτοι*, *novices, new converts*. — *εἴτα διακονείτωσαν* (*διακονέω*), *after that let them serve as deacons*. — *ἀνέγκλητοι ὄντες*, *while they are, if they are, because they are, blameless, or unaccused*. For the full meaning of the particip. see Good. § 277; Had. Allen, 969. Note that no formal ordination of the deacons is here spoken of. — *γυναῖκας* (sc. *δεῖ εἶναι*) κτέ., *It is a duty that women in like manner be grave*, etc. Does this mean the wives of deacons, or rather women who serve as deaconesses? From the connection and the form of the expression (it is not *τὰς γυναῖκας*, or *γυναῖκας αὐτῶν*), the latter seems more probable. So Chrys., Alf., Ell., De Wette, Wiesinger, et al. — *μὴ διαβόλους*, *not calumniators, or slanderers*; a very expressive word in the Greek. Cf. just above, *τοῦ διαβόλου*, verses 6, 7. — *νηφάλους*, *temperate (wineless, L. & Sc.)*. Cf. verse 2, note.

Vv. 12, 13. *διάκονοι ἔστωσαν* (*εἰμί*) κτέ., *Let deacons be husbands of one wife*. Cf. verse 2, above, note. — *τέκνων . . . προϊστάμενοι . . . οἰκῶν*, *ruling well (standing at the head of, cf. Titus 3. 8, 14) (their) children and their own households*. The same general character required of the deacons as of the pastors; cf. verse 2 ff. — *οἱ γὰρ . . . διακονήσαντες* κτέ., *For those who have served well as deacons secure to themselves* (cf. Acts 20. 28, also *περιποίησις*, Eph. 1. 14, 1 Thess. 5. 9, 2 Thess. 2. 14, Heb. 10. 39, 1 Pet. 2. 9) *a good standing, or degree, and much boldness of speech (free-spokenness,*

L. & Sc.), *in the faith which is in Christ Jesus*, — the sphere in which the freedom and boldness of speech would exist, — the sphere in which faith exists and is genuine.

Vv. 14, 15. **Ταῦτά σοι γράφω**, *These things I write to thee*. Expositors are not agreed as to the reference of **ταῦτα**, whether it refers to what just precedes, or to the entire Epistle up to this point. The question is of the least possible importance. Note here **γράφω**, st. **ἔγραψα**, epistolary aor. — **ἐλπίζων ἔλθειν . . . τάχιον** (Att. **θᾶπτον**), *hoping to come to thee very soon*. The particip. seems to denote simply the relation of time, *while hoping, in the hope*. The concessive meaning, *though I hope*, is preferred by some. **τάχιον**, comparat., *very quickly, very soon*. — **ἐὰν δὲ βραδύνω**, *but if I am slow* (in coming). **βραδύς** opp. to **ταχύς**. — **ἵνα εἰδῇς** (subjunc. of **οἶδα**) **πῶς κτέ.**, (I write) *that thou mayest know in what manner it is a duty to conduct one's self in God's house* (**ἀναστρέφεισθαι**, see Lex. **ἀνα-στρέφω**). Cf. Eph 2. 3. The form of the expression is general, and may apply to Timothy in his duties as pastor, or to the other officers and private members of the church. — **ἥτις ἐστὶν κτέ.**, *which indeed is the church of the living God, the pillar and foundation of the truth*. **ἥτις**, cf. Eph. 1. 23, note: it agrees in gender here, not with its antecedent **οἶκω**, but with the predicate **ἐκκλησία**, Winer, § 24, 3. For the omission in Greek of the article with **οἶκω**, **ἐκκλησία**, **στύλος**, and **ἐδραίωμα**, see Winer, § 19. The statement is, the house of God is the church of the living God, and this is the pillar (viewed as a support) and the foundation (the firm ground) of the truth.

V. 16. **καὶ ὁμολογουμένως κτέ.**, *And confessedly (by common consent, L. & Sc.) great is the mystery of godliness*; i. e. the true character of godliness, or piety, so often perverted, distorted, and misunderstood in all the preceding ages of the world, but now made plain in the manner described in the words following. Cf. **τὸ μυστήριον τῆς πίστεως**, verse 9, note. — **ὃς ἐφανερώθη** (**φανερώω**) **ἐν σαρκί, κτέ.** The grammatical const. of **ὃς** is explained in a variety of ways; all, however, conveying the same idea. The reading **θεός**, st. **ὅς**, is found in some MSS., but is not generally adopted in the most critical editions. **ὃς** manifestly refers to the idea contained in **τὸ τῆς εὐσεβείας μυστήριον**, *the mystery of godliness*, as made plain and embodied in the person of the Christ. We may translate, *Who* (Ell., et al.), or *He who* (R. V.) *was manifested in (the) flesh, was shown to be righteous in (the) spirit, was seen of angels, was heralded among (the) nations, was received with faith in (the) world, was taken up in glory*. It seems very probable that this was part of an ancient and familiar hymn, a detached sentence; and hence the explanation of **ὃς**. It may be arranged as follows:—

Ὁς ἐφανερώθη ἐν σαρκί,
Ἐδικαιώθη ἐν πνεύματι,
Ὡφθη ἀγγέλοις·

Ἐκηρύχθη ἐν ἔθνεσιν,
Ἐπιστεύθη ἐν κόσμῳ,
Ἀνελήμφθη ἐν δόξῃ.

The words *in the spirit* are to be understood of his own spirit, not of the Holy Spirit: *was seen of angels*, or *appeared to angels*, i. e., as the connection would indicate, during the period of his incarnation. Whether any particular event is here referred to is not certain. The last clause most naturally refers to his ascension, after the resurrection.

CH. IV. False teachers about to come (vv. 1-5). Timothy exhorted to avoid all idle and useless discussions, and to strive after godliness (vv. 6-10). He should seek to be a pattern to those who have faith (vv. 11-16).

V. 1. Τὸ δὲ πνεῦμα ῥητῶς λέγει, *But the Spirit (the Holy Spirit) says expressly* (distinctly communicated in words). This fact was declared by our Lord (Matt. 24. 11); was foretold by other apostles (1 John 2. 18, 2 Pet. 3. 3, Jude 18); and was revealed also to Paul. Cf. 2 Thess. 2. 3 ff. — ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται (ἀφίστημι) τινες κτέ., *that in later times* (not the same as ἐν καιρῷ ἐσχάτῳ, 1 Pet. 1. 5, ἐπ' ἐσχάτου τοῦ χρόνου, Jude 18) *some shall depart from* (stand away from) *the faith*. — προσέχοντες κτέ., *giving heed to spirits that wander*, or *cause to wander* (see Thayer, Lex. πλάνος), and to *doctrines of demons*, i. e. doctrines taught by demons.

Vv. 2, 3. ἐν ὑποκρίσει ψευδολόγων, *in the hypocrisy* (the sphere in which they move and the atmosphere they breathe) *of men speaking falsehoods*. — κεκαυστηριασμένων (καυστηριάζω) τὴν ἰδίαν συνείδησιν, *branded as with a hot iron* (cauterized) *in their own conscience*, — a terrific but truthful description of many teachers of error. — κωλύόντων γαμεῖν, *forbidding* (*hindering* or *trying to hinder*) *to marry*. This appeared in the asceticism of the Essenes and Therapeutæ, but more fully afterwards among the Gnostics. From this clause we may see that those who have ranked Paul among the false teachers who have forbidden to marry entirely mistake the true meaning of his instructions elsewhere, particularly in 1 Cor. ch. 7. — ἀπέχεσθαι βρωμάτων, (commanding) *to abstain from* (certain) *things which are eaten*. ἀπέχεσθαι depends on a word suggested by κωλύόντων, perhaps κελενόντων. Winer, § 66, 2, c. Cf. εἶναι, 1 Tim. 2. 12. The word *meat* as now used signifies *flesh*, and hence is not accurate as a translation of βρῶμα, which means *anything eaten*, *food in general*. — ἀ... ἔκτισεν (κτίζω) κτέ., *which God created to partake of with thanksgiving by those who have faith and a definite knowledge of the truth*; εἰς μετέληψιν, *with a view to partaking of*; τοῖς... ἐπεγνωκόσι (ἐπιγινώσκω) is perhaps best viewed as dat. of interest, *for those who have*

faith, etc. Note one article, τοῖς, with both words, thus connecting them more closely in thought.

Vv. 4, 5. **ὅτι πᾶν κτίσμα κτέ.**, *Because* (introducing a reason for what was just stated) *everything created of God is good*: κτίσμα, *a thing created*. The word *creature* suggests to most minds the idea of a *living creature*, and hence is not an accurate rendering of κτίσμα — καὶ οὐδὲν ἀπόβλητον . . . λαμβανόμενον, *and nothing is to be thrown away (rejected) if received with thanksgiving* (particip. denoting condition). — ἀγιάζεται γὰρ κτέ., *for* (explaining and confirming) *it is sanctified (made clean or pure) through the word of God and intercession* (cf. 2. 1). Note here one prep. with both nouns, thus uniting them more closely in sense: *through the word of God*, “uttered in and with the ἐντευξις,” Van Oost. It is thought by many that reference is here made to the prayer offered at meals.

Vv. 6, 7. **Ταῦτα ὑποτιθέμενος κτέ.**, *In suggesting these things to the brethren* (*If thou put the brethren in mind of these things*, R. V.), *thou wilt be a good servant*, etc. — ἐντρεφόμενος τοῖς λόγοις κτέ., *being nourished in the words of the faith* (in the words belonging to the faith, “words in which faith expresses itself,” Ell.) *and of the good doctrine which thou hast closely followed* (as a disciple): παρηκολούθηκας, παρακολουθέω. — τοὺς δὲ βεβήλους κτέ., *but the profane (impure, vulgar) and old-womanish* (see Lex. γραῶδης, fr. γραῖα, *an old woman*, and εἶδος, *a likeness*) *myths, or stories*. The word *fable*, as now used and understood, conveys a very different idea, — “a fictitious story, designed to convey some moral precept.” — παραιτοῦ (παραιτέω), *beg off from, deprecate, refuse to hear*. These myths are thought to have been chiefly of Jewish origin. Cf. 1. 4, 2 Tim. 4. 4, Tit. 1. 14, 2 Pet. 1. 16. — γύμναζε δὲ σεαυτὸν κτέ., *and exercise thyself (train thyself) unto godliness (or piety)*. The word γυμνάζω (from which the Eng. word *gymnastic*) is spoken ordinarily of physical training; *unto godliness*, in distinction from the end kept in view by the trained gymnast, i. e. physical development, dexterity, and strength.

V. 8. Enforcing the exhortation, and giving a reason for it. — ἡ γὰρ σωματικὴ γυμνασία κτέ., *For bodily training (exercise of the body) is profitable (beneficial, ὠφέλιμος, adj. of two endings), for a little, towards a little*, may mean *for a little time*, or, more generally, *for a little*, denoting extent and application. The contrasted πρὸς πάντα makes the latter idea more prominent. The *bodily training* here referred to may mean the training of the athlete, with which the Greeks were so familiar, or that of the ascetic. Cf. note on κωλύοντων γαμεῖν, verse 3. Perhaps the latter idea — the training of the body so as to keep it in proper subjection, so as to be temperate in all things — may be more prominent in this connection, and form a more suitable antithesis to what follows. — ἡ δὲ εὐσέβεια κτέ., *but godliness (piety) is profitable for all things*, in every direction, and to an unlimited extent. — ἐπαγγελίαν ἔχουσα κτέ., *having (since it*

has, causal use of the particip.) *promise* (or a *promise*) of life (in the highest N. T. sense of this word), *that which now is, and that which is future* (*that which is to come*). The full meaning of this we shall better comprehend ere long, when the realization comes.

Vv. 9, 10. πιστὸς ὁ λόγος κτέ., *Faithful (trustworthy) is the statement (the declaration)*, etc., referring here to what precedes; cf. 1. 15. — εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, *For with this end in view* (looking into this, namely, the realization of the promise), *we toil and struggle for the prize*; pres. tense, denoting what is continued. Some editors read here δνειδίζομεθα, *we bear reproach*, — a reading far less expressive. — ὅτι ἡλπικαμεν (ἐλπίζω) ἐπὶ θεῷ ζῶντι, *because we have placed our hope upon the living God* (as a foundation). The words *the living God*, so often found in the N. T., seem to contrast him in whom we hope with the false and unreal divinities whom the Gentiles worshipped. — ὃς ἐστὶν σωτὴρ κτέ., *who is the Saviour of all men, in a special manner of those who have faith*. He is the Saviour, the Preserver, of all men, in that "he gives to all life and breath and all things" (Acts 17. 25); but to those who have faith he is a Saviour in a far higher sense (μάλιστα). Cf. Gal. 6. 10 for a similar thought.

Vv. 11-13. Παράγγελλε . . . διδάσκει, *Command (transmit with authority) these things* (mentioned above, vv. 8-10) *and teach*. Pres. tense, denoting what was to be continued. — μηδεὶς . . . καταφρονέτω, *Let no one despise thy youth*. Let your life be so exemplary that it will be impossible for any man to look down on you. — ἀλλὰ τύπος γίνου τῶν πιστῶν, κτέ., *but become thou an example (a pattern) for those who have faith, in word, in conduct (or manner of life, cf. 3. 15, ἀναστρέφεισθαι), in love, in faith, in purity*. Note that the prep. is repeated with each noun, thus making each more distinct and emphatic. — ἕως ἔρχομαι πρόσθε τῇ ἀναγνώσει, κτέ., *Until I come, give heed to reading, to exhortation, to teaching*, — the article expressed with each noun, making each more distinct. Note ἕως here with the pres. indic., a rare const. for the fut. Winer, § 40, 2, a § 41, 3. In classic Greek, ἕως meaning *until*, implying expectation, takes ἄν w. the subjunc. τῇ ἀναγνώσει, *the public reading of the Scriptures*, particularly of the O. T., and probably such parts of the N. T. as were accessible to him: τῇ παρακλήσει, *the two ideas combined, exhortation and consolation*, such as belongs to every good sermon: τῇ διδασκαλίᾳ, *the two ideas of doctrine and teaching united*.

V. 14. μὴ ἀμέλει (note the force of the pres. imperat.) κτέ., *Do not neglect the gracious gift (the free gift of God's grace) in thee: do not neglect*, i. e. cultivate and use. Cf. ἀναζωπυρεῖν, 2 Tim. 1. 6. — δ ἐδόθη σοι διὰ προφητείας κτέ., *which was given to thee through prophecy with an imposition (a laying on) of the hands of the elders (the company of elders)*. These outward and public ceremonies, like the ordinance of baptism, are to be

viewed, not as the means, but as the signs, of the inward grace. This inward grace was the direct gift of God: τὸ χάρισμα τοῦ θεοῦ, 2 Tim. i. 6. Cf. 1 Tim. i. 18.

Vv. 15, 16. ταῦτα μελέτα (pres. imperat. μελετάω), ἐν τούτοις ἵσθι (εἰμί) κτέ., *Care for and practise these things, in them continue to be, that thy progress (advancement, cf. προκόπτω) may be plain to all.* The progress of Timothy might refer not only to his own personal improvement, but also to his work in the church. — ἔπεχε σεαυτῷ κτέ., *Give heed to (be attentive to) thyself and the teaching* (cf. verse 13, note). — ἐπίμενε αὐτοῖς, *continue upon them*, as the objects of thought and care: αὐτοῖς, *them*, seems to be used here in the sense of τούτοις, *these things*, and to refer, like ταῦτα, verses 11, 15, to the preceding exhortations and instructions. — τοῦτο γὰρ ποιῶν (particip. denoting time and also means), *for by doing this* (or *in doing, while doing*). — καὶ σεαυτὸν σώσεις (σώζω) κτέ., *thou wilt save both thyself and those who hear thee.* Both his own salvation and that of others, who heard his teaching and preaching, depended on his fidelity to duty. This was a necessary accompaniment and condition of salvation; and so is it ever with the preacher of the gospel, — σώσεις, fut., expressing continued action (see Gram.), *thou wilt be in the act of saving.* This expression is not intended by any means to ignore the great doctrine of salvation through our Lord Jesus Christ. No thought could be farther from the mind of Paul; but he here uses this language to encourage and stimulate Timothy in his great work.

CH. V. Special instructions respecting the older and younger members of the church, and respecting widows. A warning against hasty and partial action.

Vv. 1-3. πρεσβυτέρῳ μὴ ἐπιπλήξῃς (ἐπι-πλήσσω, aor. subjunc.) ἀλλὰ παρακάλει (pres. imperat. denoting continuance) κτέ., *Rebuke not an elderly man, but exhort (encourage, comfort) him* (sc. αὐτόν) *as a father.* πρεσβυτέρῳ here in the general sense. ἐπιπλήσσω, *to strike at or upon; hence to reprimand, speak sharply to.* — νεωτέρους ὡς ἀδελφούς, sc. παρακάλει, *younger men (exhort) as brethren.* — πρεσβυτέρας κτέ., *elderly women (exhort) as mothers, younger women as sisters, in all purity.* — χήρας τίμα (pres. imperat. of τιμάω) τὰς κτέ., *Widows, those who are actually widows, — i. e. women who are bereaved and left entirely alone in the world (verse 5), — hold in honor, treat with respect; and afford material proofs of this by giving them all necessary aid.*

V. 4. εἰ δέ τις χήρα . . . ἔχει, *But if any widow has children or descendants* (probably meaning grandchildren, not nephews). — μανθανέτωσαν . . . εὐσεβεῖν κτέ., *let them (the children or grandchildren) learn in the first place (as their first lesson) to respect (to show filial piety towards) their*

own household. Note that *εὐσεβής*, like the Latin *pious*, is spoken of reverence towards parents as well as towards God, while the English words *pious* and *piety* refer almost exclusively to our feelings towards God. — *καὶ ἀμοιβὰς ἀποδιδόναι κτέ.*, *and to give in full (ἀπο-) recompense to their parents (or grandparents).* Note *ἀποδιδόναι*, pres. tense, denoting continuance; and *ἀμοιβὰς*, plur., indicating repeated acts in recompense. Such obligations cannot be all discharged at once. — *τοῦτο γάρ ἐστιν κτέ.* Cf. 2. 3.

Vv. 5, 6. *ἡ δὲ ὄντως χήρα καὶ μεμονωμένη (μονῶ) ἤλπικεν (ἐλπίζω) κτέ.*, *But she who is actually a widow, and left alone, has placed her hope on God, and continues in, etc.* — *νυκτὸς καὶ ἡμέρας*, gen. of time, *by night and by day.* This order, always followed by Paul, but not always by Luke and John, may have been suggested by the Rabbinical reckoning of the day beginning at evening. — *ἡ δὲ σπαταλώσα (σπαταλάω, to live luxuriously, to give one's self to pleasure, Thayer) ἤδωσα (ζάω) τέθηκεν,* *But she who gives herself to pleasure (to the enjoyments of the senses) is dead (spiritually) while living (while in this life).* Cf. Rev. 3. 1, *ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.*

Vv. 7, 8. *καὶ ταῦτα παράγγελλε* (pres. denoting continuance) *ἵνα ἀνεπιλημπτοὶ* (adj. of two endings) *ᾧσιν*, *These things also (the things just mentioned) command* (cf. 4. 11, note), *in order that they may be without reproach (irreproachable).* — *εἰ δέ τις . . . οὐ προνοεῖται*, *But if any one* (referring, it is usually thought, to *τέκνα* and *ἐκγονα*, verse 4) *fails to take thought beforehand for his own relatives, and especially for his own household.* Note here again *οὐ* in a conditional sentence. Cf. 3. 5, note. — *τὴν πίστιν ἡρνηται* (*ἀρνεόμαι*) *κτέ.*, *he has denied the faith, and is worse than one without faith*; “the faith,” as affording a rule of Christian conduct, he has in practice denied. He is worse than one without Christian faith, having had a more complete knowledge of duty. Cf. Matt. 5. 46, 47.

Vv. 9, 10. *Χήρα καταλεγέσθω . . . γεγονυῖα*, *Let (one) be enrolled as widow having become not less than sixty years of age.* (*γεγονυῖα* has been connected with what follows by some, — Vulg, Luther, Bib. Un, et al., — but not by the majority of recent editors.) This injunction has been understood by many to mean, *Let her be enrolled for some special service of the church, similar to that of deaconess.* Others, and apparently the great majority of ancient expositors, with many of modern times, understand it to mean, *Let her be enrolled on the list of those to be aided or supported by the church.* The connection certainly suggests the latter; and the reason why she should be not less than sixty years of age is given in what follows, verses 11 ff. — *ἐνὸς ἀνδρὸς γυνή*, (having been) *the wife of one man.* This I understand as the corresponding expression in ch. 3. 2; not meaning having been married but once, but rather having been faithful to her lawful husband, whether in a first or second marriage, — having been a vir-

tuous, and not a "loose" woman. Cf. Huther. No doubt the state of society at that time throughout the Roman world made such an injunction pertinent and readily understood. Note that the word *γυνή* signifies both *wife* and *woman*, as *ἀνὴρ* signifies both *husband* and *man*. — ἐν ἔργοις καλοῖς μαρτυρουμένη, *in good works attested (having an established reputation)*. The character of these good works is specified in what follows: εἰ . . . εἰ . . . εἰ . . . εἰ . . . εἰ κτέ., *if she has nourished children* (may mean her own children, or the children of others also, destitute children), *if she has entertained strangers, if she has washed the feet of saints, if she has furnished aid* (ἐπήρκεσεν, fr. ἐπ-αρκέω) *to persons in affliction, if* (summing up all) *she has followed close upon* (ἐπηκολούθησεν, ἐπ-ακολουθέω) *every work (that is) good*. Note the sequence, — kindness to children (her own and others that were destitute), kindness to strangers, washing the feet of the saints (according to Oriental custom, the humblest service), relief to the afflicted, readiness for any and every kind act. Such a character is by no means very common; yet it has existed under the influence of Christianity, and does still exist.

Vv. 11, 12. νεωτέρας δὲ κτέ., *But younger widows refuse*, i. e. refuse to enroll them in the list referred to in verse 9; and that for the reason following. — ὅταν γὰρ καταστηνιάσωσιν (κατα-στηνιάω) κτέ., *for when they have become reckless (unrestrained, lascivious) against Christ, they wish to marry*, — a violation of the understanding when they were enrolled as widows, and rendering them incapable of discharging such duties as devolved on the widows who were enrolled. This is distinctly stated in the next clause. — ἔχουσαι . . . ἡθέτησαν (ἀθετέω), *having judgment (condemnation) because they have set aside (disregarded) their first faith*, i. e. the actual or implied pledge when they were enrolled as widows. The interpretation of Ell., *bearing about with them a judgment that, etc.*, I cannot adopt.

V. 13. ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν κτέ., *And at the same time they learn to be idle also*. This and what follows is added 'o the breaking of their pledge. — περιερχόμεναι τὰς οἰκίας, *going (loitering) about the houses (from house to house, R. V.)*. The construction of the Vulg. connects περιερχόμεναι w. μανθάνουσιν, simul autem et otiosæ discunt circuire domos, *but at the same time (being) idle also, they learn to go about houses*; Greek idiom, *they learn going about (or to go about) the houses*. This const. is preferred by De Wette, Wiesinger, Van Oost., et al., and seems logically more natural. — οὐ μόνον δὲ ἀργαὶ κτέ., *and not only (are they) idle, but gossips (tattlers) also, and busybodies (meddlers, Lat. curiosæ) speaking the things which ought not (to be spoken), or telling the things which ought not (to be told)*. Do any similar characters exist now? τὰ μὴ δεόντα, cf. ἃ μὴ δεῖ, Tit. I. 11.

V. 14. βούλομαι οὖν νεωτέρας γαμεῖν, *I wish therefore that (the) younger*

widows (or *women*) *marry*. Alf., Ell., Wiesinger, et al., supply *χήρας* w. *νεωτέρας*, *the younger* (*widows*). If a second marriage was in any way disreputable, contrary to the spirit and precepts of Christianity, could Paul have written this sentence? I trow not. The distinction between *βούλομαι* and *θέλω*, in verse 11, is not very marked. Both are rendered *desire* in R. V. Chrysostom also renders them alike, — *ἐπειδὴ αὐταὶ βούλονται, βούλομαι καὶ γὰρ κτέ.* — *τεκνογονεῖν, κτέ.*, *bear children, rule their household* (yet cf. *οὐδὲ αὐθεντεῖν ἀνδρός*, 2. 12), *give no occasion* (or *excuse*) *for reviling to the one who is opposed*. Note *χάρις* as prep. w. the gen., *for reviling*, i. e. to further or promote it. Cf. Eph. 3. 1, 14, Tit. 1. 5, 11. It may denote the moving cause (Gal. 3. 19), or the end in view, the final cause, as here.

Vv. 15, 16. *ἤδη γὰρ τινες ἐξετράπησαν (ἐκ-τρέπω) κτέ.*, (And I express this wish, verse 14), *for already some have been turned out* (of the right way), (to follow) *behind Satan*. Note that *τινές*, common gender, is here doubtless feminine. In what particular manner they had been turned out of the way we are not told. *ὀπίσω* often used as prep. w. the gen. — *εἴ τις πιστὴ ἔχει χήρας, κτέ.*, *If any (woman) who believes has widows: πιστῇ, fem.*, suggesting the word to be supplied in Eng. — *ἐπαρκέσθω (ἐπ-αρκέω) αὐταῖς*, *let her (from her own resources, mid.) provide for them a sufficient supply*. — *καὶ μὴ βαρεῖσθω (βαρέω, later form for βαρύνω) ἡ ἐκκλησία*, *and let not the church be burdened* (the church having already a list of those who were not otherwise provided for, verse 9). — *ἵνα . . . ἐπαρκέσῃ*, *in order that there may be a sufficient supply* (at the command of the church) *for those who are actually widows*. Cf. verse 3, note. This verse presents a case of destitution and dependence quite different from that in verse 4.

Vv. 17, 18. *Οἱ καλῶς προεστῶτες (προ-ίστημι) πρεσβύτεροι . . . ἀξιούσθωσαν (ἀξιόω)*, *Let the elders who preside well (govern well) be counted worthy of double honor*. The position of an elder here referred to seems analogous to that of pastor, or elder, or bishop, in the various churches of our time, as is indicated by *προεστῶτες*. Cf. Tit. 1. 5, 7, where *πρεσβύτερος* and *ἐπίσκοπος* are spoken of the same person. "We must fairly acknowledge with Jerome that in the Pastoral Epistles the terms *ἐπίσκοπος* and *πρεσβύτερος* are applied indifferently to the same persons," Ell., note on 3. 1. Mark the full meaning of *τιμῆς*, *honor, estimate, reward, that which is paid in token of worth, remuneration*. See Lex. — *διπλῆς*, an intensive word, not to be taken in the literal sense: *πολλῆς τιμῆς*, Chrys.; *πλείονος τιμῆς*, Theod. Cf. *τίμα*, verse 3. — *μάλιστα οἱ κοπιῶντες (κοπιᾶω) κτέ.*, *especially those who toil* (implying that not all the *πρεσβύτεροι* were engaged in this way) *in word* (i. e. in public address) *and in teaching*. — *λέγει γὰρ ἡ γραφή*, *For the scripture* (the Old Test.) *says*. These citations show that the idea of compensation is included in *τιμῆς*. — *βοῦν*

ἀλοῶντα (ἀλοᾶω) οὐ **φιμώσεις**, *thou shalt not muzzle an ox while treading out the grain (while treading the thrashing-floor)*; Deut. 25. 4, cited from the LXX. Note οὐ **φιμώσεις** as a substitute for the imperat. Winer, § 43. 5, c. Frequent in N. T. Cf. Vulg., non alligabis os bovi trituran- ti. — **καί** introduces another confirmation of verse 17; not, indeed, a quotation from the O. T. (ἡ **γραφὴ**), but a proverbial declaration from the lips of our Lord, found in Luke 10. 7, and with a slight variation in Matt. 10. 10. — **ἄξιός ἐστι ἐργάτης τοῦ μισθοῦ αὐτοῦ**, *The laborer is worthy of his pay (his wages)*. The word “hire” as a subst. (“worthy of his hire”) is no longer in general use.

Vv. 19, 20. **κατὰ πρεσβυτέρου . . . μὴ παραδέχου** (παρα-δέχομαι), *Do not receive (be not in the habit of receiving, pres. imper.) an accusation against an elder (the word probably used here in the official sense)*. — **ἐκτὸς εἰ μὴ** (not a mere pleonasm, but an emphatic expression) **ἐπὶ . . . μαρτύρων**, *except in the presence of (or on the testimony of) two or three witnesses (ONLY ON THE CONDITION that two or three witnesses bring in their testimony)*; **ἐπὶ** w. gen., *in the presence of*, Lat. coram. Cf. Acts 23. 30, 24. 19, 20, 25. 9, 10, 26, and often. Would it not be well if the caution to which Timothy is here exhorted were more strictly observed in our day? — **ἐνώπιον πάντων**, join w. **ἐλεγχε**, *reprove in the sight of, or before, all*. This verse is not in conflict with Matt. 18. 15, as we have here the pres. tense, **τοὺς ἁμαρτάνοντας**, *those who keep on sinning, those who habitually sin*; but in Matt. *if thy brother shall have sinned*, **ἁμαρτήσῃ**, aor. Cf. note on ἀποθέμενοι and λαλεῖτε, Eph. 4. 25. — **ἵνα καὶ οἱ λοιποὶ κτέ.**, *in order that the rest also (i. e. all the rest who indulge in sin, occasionally or habitually) may have fear*. This verse seems to be a general precept, not applying in particular to elders. On the number of witnesses, cf. Matt. 18. 16, Deut. 19. 15.

Vv. 21, 22. **Διαμαρτύρομαι ἐνώπιον κτέ.**, *I solemnly conjure (thee) in the presence of God and Christ Jesus and the elect angels*. Note that ἐνώπιον is expressed but once, thus uniting more closely the genitives following, and viewing them all as one great company of witnesses. Note also one article, τοῦ, before θεοῦ and Χριστοῦ Ἰησοῦ. By the term “elect angels” is usually understood those who kept their first estate, who will attend the Lord at his final coming to judge the world. — **ἵνα . . . φυλάξης κτέ.**, *that thou observe (guard) these things (referring to the injunctions above) apart from prejudgment (prejudice), doing nothing by way of partiality (πρόσκλισιν, an inclining towards)*. — **Χεῖρας . . . ἐπιτίθει** (imperat. pres.), *Be in the habit of laying hands hastily (quickly) on no man*; referring, I can have no doubt, to the imposition of hands at ordination. So the majority of expositors, ancient and modern, understand it. Cf. 4. 14, Acts 6. 6. That it refers to “the χειροθεσία on the absolution of penitents and their readmission to church fellowship” (Ell. et al.),

I cannot think. — *μηδὲ κοινώνει κτέ.*, and do not (by hasty action) *become a sharer in other men's sins*; as he might be if he assisted in the ordination of a man of bad private character. Cf. the exhortation in 3. 10. The importance of this injunction has lost none of its weight in our day. The thought is still further strengthened by the next sentence: *σεαυτὸν ἁγνὸν τήρει*, *keep thyself (habitually) pure*.

V. 23. We have an unusual succession of sentences (beginning with verse 19) without connectives (asyndeton, Winer, § 60), and the logical connection in the mind of the writer at this point is not at first very apparent; yet the thought of purity, both spiritual and physical, may not unnaturally have led to that of health, and the proper means of restoring and preserving it. — *μηκέτι ὑδροπότει*, *Drink no longer water* (i. e. water only). This implies that Timothy had been in the habit of abstaining entirely from wine, which was then and is now so generally used in that part of the world. — *ἀλλὰ οἶνον ὀλίγον χρῶ* (imperat. pres. fr. *χράσμαι*), *but use (be in the habit of using) a little (note this word) wine*. — *διὰ κτέ.* (introduces the reason why he should use *a little wine*, — precisely the principle now adopted by temperance people), *on account of thy stomach and thy frequent infirmities*. This shows that Timothy, though still a young man, was in delicate health.

Vv. 24, 25. The thought in these verses is natural in connection with the exhortation *Lay hands hastily on no man*, thus giving your indorsement to his character; for though the sins of some men are apparent beforehand, and their actions readily understood, yet this is far from being true of all. Hence the need of great caution. — *Τινῶν* (emphatic position) *ἀνθρώπων κτέ.*, *Of some men the sins are openly manifest, or manifest beforehand (προ-), going before (them) into (the judicial) trial*. So now a suit may be regarded as virtually decided in some cases even before the formal trial comes on. — *τισὶν δὲ καὶ κτέ.*, *but in the case of some men* (those who have had the public confidence, but were secretly corrupt and unprincipled) *they (the sins) even follow afterwards (come on behind them into the judicial trial)*. Human nature in its different types does not seem to have changed very much from that time till now. — *ὡσαύτως καὶ τὰ ἔργα κτέ.*, *In like manner the works also, those which are good, are manifest beforehand, or are openly (προ-) manifest, and those which are otherwise*. (Otherwise than what? Otherwise than *openly manifest*, the most understand it. Yet the structure of the preceding statement, the emphatic position of *τὰ καλὰ*, suggests to some the antithesis, *otherwise than good*.) — *κρυβῆναι (κρύπτω) οὐ δύνανται*, *cannot be concealed*. In verse 24 we have a statement respecting sins. Some of them are openly manifest; others may remain concealed for a time, but only for a time. In verse 25 we have a statement respecting works which are good. Some of them are openly manifest; and those which are not so (not openly

manifest, as the majority of expositors understand it) cannot be hid. These thoughts are very naturally and properly suggested as a caution to the youthful and comparatively inexperienced Timothy against hasty and premature action.

CH. VI. Respecting servants; a warning against false teachers, and against covetousness (vv. 1-10). An exhortation to Timothy (vv. 11-16). A charge respecting the rich (vv. 17-19). A word to Timothy in conclusion (vv. 20, 21).

Vv. 1, 2. Ὅσοι . . . ἡγήσθωσαν (ἡγέομαι), *Let as many as are under a yoke, (being) bond-servants, consider their own masters worthy of all honor (or appreciation).* Cf. τιμῆς, 5. 17. πάσης τιμῆς, *of all honor*, i. e. all which belongs to the position. Cf. ἐν πάσῃ σοφίᾳ, Eph. 1. 8, note. — ἵνα μὴ . . . βλασφημῇται, *that the name of God and the doctrine may not be blasphemed (may not be spoken of with reproach); ἡ διδασκαλία*, so often used, would be readily understood as meaning *the Christian doctrine*. This exhortation, and those of a similar import, so frequent in Paul's Epistles (cf. Rom. 13, 1 Cor. 7. 21, Eph. 6. 5 ff., Col. 3. 22, Tit. 2. 9), were of great practical importance at that time, in order that the principles of Christianity might gradually and peacefully obtain a firm foothold in the world. That these principles would work like leaven in human society, eventually destroying all oppressive and cruel distinctions, Paul saw very clearly. See the remarkable statement in Gal. 3. 28. — οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν (κατα-φρονέω), ὅτι κτέ., *And those who have believing masters, let them not despise (them), because (or in view of the fact that) they (the masters) are brethren (and hence in the Christian view no higher in rank than themselves).* Paul evidently understood human nature. Those bond-servants, who were elevated by Christianity to the same level with their believing masters, might very naturally feel a little pride, or even go beyond this and show disrespect. Against such an unchristian feeling this exhortation is directed. — ἀλλὰ . . . δουλεύετωσαν (δουλεύω), ὅτι . . . ἀντιλαμβανόμενοι, *but the rather let them continue to serve (pres. imperat.), because those who partake of the benefit (the good service) are believing and beloved, or are worthy to be trusted and to be loved.* (Note the force of the verbal adj. ending -τός.) The force of μᾶλλον is not quite certain. We may render and understand the clause, *but rather* (i. e. rather than show disrespect) *let them*, etc.; or, as above, *but the rather* (i. e. all the more zealously) *let them continue to serve*. So the majority of expositors and translators: *vielmehr*, Luther; *plutôt*, Martin; *encore mieux*, De Saci; *molto più*, Diodati. Again, ἀγαπητοί is understood by some to mean *beloved of God* (Ell. et al.). This is adding to what is written, and limiting the thought quite unnecessarily. τῆς ἐνεργεσίας is

referred by Beza to the divine beneficence (*beneficentia Dei*, *nimirum in Christo*); by Chrys. et al., to the kind acts of the masters towards the slaves. These interpretations seem entirely foreign to the connection; *of the benefit, of the good service*, i. e. rendered by the bond-servant to the master, is the idea which suits the connection; and οἱ . . . ἀντιλαμβανόμενοι, *those who share in, those who partake of*, I understand to mean the masters. — Ταῦτα δίδασκε καὶ παρακάλει (*imperat.*), *These things teach and exhort (habitually)*: connected usually with what precedes; by Tisch. et al. with what follows.

Vv. 3, 4. εἰ τις ἑτεροδιδασκαλεῖ, *If any one teaches another (and different) doctrine*. Note the difference between ἕτερος, *another*, with the idea of *difference*, and ἄλλος, simply *another*, it may be of the same kind. — καὶ μὴ προσέχεται κτέ., *and does not give heed to healthful words, those of our Lord Jesus Christ, and to the doctrine which is according to piety*. The protasis extends to this point. Instead of προσέχεται, W-H. et al., read προσέρχεται, *does not assent to*; ὑγιαίνουσιν, cf. 1. 10. — τετύφωται (τυφώω), *he is puffed up (enveloped in mist or smoke)*. Cf. 3. 6, note. — μηδὲν ἐπιστάμενος, *knowing nothing*. Like many now, who depart from the simple teaching of our Lord Jesus Christ, he may be very conceited, opinionated, positive in assertion, yet knowing nothing of those saving truths which are all-important, and compared with which all other knowledge is as worthless chaff. — ἀλλὰ νοσῶν (νοσέω, fr. νόσος, *sickness, disease*) περὶ κτέ., *but being sick, unsound (in mind), in regard to (lit. around) questionings (or investigations) and wars of words (wordy wranglings, pugnas verborum, Vulg.)*. Are such things now unknown? — ἐξ ὧν γίνεται φθόνος, κτέ., *from which come envy, strife, railings (injurious remarks, sc. against one another), evil suspicions (under-thoughts)*.

V. 5. Same construction continued. — διαπατριβαὶ διεφθαρμένων (δια-φθείρω) κτέ., *violent contentions (conflictationes, Vulg.) of men corrupted in mind*: νοῦς both in classic and N. T. Greek denotes not merely the mind, the intellect, but also the faculty of feeling and willing; see Lex. — καὶ ἀπεστερημένων (ἀπο-στερέω) τῆς ἀληθείας, *and divested of the truth*, or (viewing the particip. as mid.) *having withdrawn from the truth*. What system of truth the apostle here refers to cannot be a matter of doubt. — νομιζόντων . . . τὴν εὐσέβειαν, *who suppose that piety is a means or source of gain (a means of making money)*. Cf. Tit. 1. 11.

Vv. 6-8. ἔστιν (note the emphatic form and position of ἔστιν) δὲ πορισμὸς μέγας κτέ., (Greek order of the sentence) *And it is a great means of gain, piety with contentment (with a sufficiency)*. The sort of gain here referred to is not that which most men seek, but is far more substantial, real, permanent. — οὐδὲν γὰρ (introduces the confirmation of the last statement by a well-known fact) εἰσηνέγκαμεν (εἰσ-φέρω) εἰς κτέ., *For we brought nothing into the world*. — ὅτι οὐδὲ ἐξενεγκεῖν (ἐκ-φέρω) 11

δυνάμεθα, *it is a fact that we are able not even to carry anything out.* Some editors read **δῆλον** before **ὅτι**, but even with **δῆλον** omitted I regard **ὅτι** as introducing a well-known fact (as declarative, not causal).—**ἔχοντες δὲ . . . ἀρκεσθῆσόμεθα** (fut. pass. of **ἀρκέω**), *and having (if we have) articles for sustenance and covering, with these we shall be sufficiently supplied, or we shall be satisfied.* Note **διατροφάς** and **σκεπάσματα** in the plur. The latter means *articles* not only of *clothing*, but also of *shelter*, as a tent or roof. The truth in verse 7 being undeniable, why should we grasp at earthly treasures, which are so transitory and unsatisfactory? How often at the death of some prominent man we see the statement, "he left" half a million or a million. Yes! "he left it,"—left it all! He did not take a cent of it with him. To-day (Dec. 8, 1885) the richest man in the world, having enjoyed (?) his vast fortune less than twenty years, entered eternity. He died suddenly of overwork and anxiety. What has he done with his vast wealth for the cause of Christ? What treasure has he laid up in heaven for millions of years to come? Important questions!

V. 9. **οἱ δὲ βουλόμενοι πλουτεῖν**, *But those who wish to be rich.* The note of Chrys. suggests an important distinction: Paul did not say, **οἱ πλουτοῦντες**, *those who are rich*, but **οἱ βουλόμενοι πλουτεῖν**, *those who wish to be rich* (those who set their hearts on riches); for there are those who possess earthly treasures and use them rightly, wisely. Yes, in our own day emphatically there are many wealthy men and women who are using their earthly possessions for the highest and best ends.—**ἐμπίπτουσιν κτῆ.**, *fall into temptation and a snare and many desires (longings)* (which are) *senseless (stupid) and hurtful*: **ἐπιθυμία** and the verb **ἐπιθυμέω** are by no means limited to the idea *lust*, as the word is now commonly understood; hence in rendering them thus we are liable to convey to most minds an erroneous idea. They may even be used to signify a strong desire which is perfectly proper. Cf. Matt. 13. 17, Luke 22. 15, Phil. 1. 23, 1 Thess. 2. 17.—**αἵτινες βυθίζουσιν κτῆ.**, *which (such as, Alf., R. V., which indeed, seeing they, Ell.) sink men (generic, mankind) into (a depth of) destruction and ruin.* Note the full meaning of **βυθίζω**, fr. **βυθός**, *a depth*, esp. of the sea. The two words **ὕλεθρον** and **ἀπώλειαν** used to intensify the idea.

V. 10. **ρίζα γὰρ . . . φιλαργυρία**, *For a root of all the evil (things) is the love of money.* As **ρίζα** is predicate, and as we often render a pred. noun with the article, though anarthrous in Greek, we may here translate *the root*, etc. Yet this rendering is not required, and I cannot think Paul meant to make such a statement. The love of money, though active in evil, has been no more so than the love of power. Probably at the time when Paul wrote this sentence, Nero—the wicked, cruel, ambitious Nero—was at the height of his power. One of the temptations which the cunning Satan presented before our Lord rested on this foundation,—

the love of power.—*ἦς τινὲς ὁρεγόμενοι ἀπεπλανήθησαν* (ἀπο-πλανᾶω) *κτέ.*, *which* (*ἦς* relates logically to a part only of the idea in *φιλαργυρία*, namely, *money*) *some men* (not *all men*, hence, not the sin of all) *have reached out after* (lit. *reaching*, etc.), *and (thus) have been led to wander away from the faith*; the particip. here denoting the manner or means.—*καὶ ἑαυτοὺς περιέπειραν* (*περι-πείρω* only here in N. T.) *ὀδύναις πολλαῖς*, *and have pierced themselves through with many agonies* (or *torments*; cf. Luke 16. 24, 25, for the corresponding verb). The usual words for *sorrow* and *to be sorry* are in N. T. *λύπη* and *λυπέω*: for *affliction* or *tribulation*, *θλίψις*. The figure in *περιέπειραν* is that of fastening a piece of meat or something else on a sharp instrument (a spit) to be broiled or toasted over a fire,—a terrific picture! Has not the inordinate grasping after money occasioned such pains? It should be recollected that Timothy was now in Ephesus, a large and prosperous commercial city, midway between Italy and the Orient. Note the emphatic position of *πολλαῖς*: *ὀδύνη* only here and in Rom. 9. 2.

VV. 11, 12. *Σὺ δέ, κτέ.*, *But do thou, O man of God* (in contrast with *τινὲς* above), *flee* (pres. infin.) *these things*; *ἄνθρωπε θεοῦ*, cf. 2 Tim. 3. 17.—*δίωκε δὲ κτέ.*, *and follow after* (or perhaps, as in Phil. 3. 14, *press on towards*, so as to reach and secure) *righteousness*, etc. The verb *διώκω* implies a very earnest and eager pursuit. Note that the imperatives *φεύγε*, *δίωκε*, *ἀγωνίζου*, are pres. tense. They do not imply that Timothy had not yet begun to do these things, but may equally well imply the continuance of what was already begun.—*ἀγωνίζου τὸν καλὸν ἀγῶνα κτέ.* An evident allusion to the games with which the Greeks were familiar. Cf. 1 Cor. 9. 24, Phil. 3. 12, 2 Tim. 4. 7. We have hardly the words in Eng. to bring out the figure fully and vividly. Perhaps we may render it, *Contend in the prize-contest of the faith* (i. e. such as belongs to the Christian faith): *ἀγῶνα*, acc. of kindred meaning.—*ἐπιλαβοῦ* (aor. imperat. mid., fr. *ἐπι-λαμβάνω*) . . . *ζωῆς*, *lay hold of the life (which is) eternal*; and if the figure in the preceding clause is continued, *the life eternal* may be viewed as the prize; the aor. imperat., to denote an accomplished fact.—*εἰς ἣν ἐκλήθης* (*καλέω*) *καὶ ὡμολόγησας* (*ὁμολογέω*) *κτέ.*, *into which (to enter into which) thou wast called, and (looking into which, with a view to which) thou didst make the good confession* (*profession*, B. U.), lit. *thou didst confess the good confession in the presence of many witnesses*. When he did this we are not informed. Perhaps in some peculiar trial or persecution; perhaps Paul refers to the time of his baptism, perhaps to that of his ordination. All these suggestions have been made by the expositors. May it not mean, *In all thy past Christian life thou hast confessed the good confession before many witnesses*? The words may certainly mean this. If Paul referred to some particular occasion, Timothy would probably understand the reference; but for us to undertake

to settle the point is going "beyond what is written," and it is really of no importance whatever that we should know.

Vv. 13, 14. παραγγέλλω (note here in Tisch. the omission of σοί, and of τοῦ before θεοῦ) ἐνώπιον κτέ., *I charge, in the presence of God, who preserves all things alive* (see Lex. ζωογονέω), and of Christ Jesus, who testified before Pontius Pilate (or bore witness to) the good confession. A remarkably solemn appeal. — τηρήσαι σε (depends on παραγγέλλω) τὴν ἐντολὴν ἁσπίλον ἀνεπίληπτον (adjs. of two endings, agreeing more probably w. ἐντολὴν, although they may agree w. σέ, and the construction is so understood by some, Beza et al.), *that thou keep the commandment spotless (stainless), irreproachable (not open to reproach)*. The commandment here referred to is, I think, the commandment of Christ, — the gospel as a rule of life; and this Timothy was by his godly life to keep free from spot and irreproachable. The solemnity with which this charge was given was certainly warranted. — μέχρι τῆς ἐπιφάνειας κτέ., *until (up to) the appearing of our Lord Jesus Christ*. ἐπιφάνεια occurs in N. T. only in 2 Thess. 2. 8 (rendered *manifestation*, R. V.), in 2 Tim. 1. 10 (referring to the incarnation), in 2 Tim. 4. 1 and 10, in Titus 2. 13 (rendered *appearing*), and in this passage. (As distinguished from παρουσία, it gives more prominence to the idea of *visible appearing*; παρουσία, to the idea of *presence* and of *coming*.) But what is the meaning of the passage before us? Did Paul expect the *final* appearing of Christ to judge the world in his own day? Was he thus mistaken? I can hardly think so. Such an interpretation seems to me forbidden by Paul's own statements in 2 Thess. 2. 2 ff. It does no violence to the meaning of ἐπιφάνεια to suppose that Paul here refers to that appearing of our Lord which we are all individually (not collectively) looking for, when he shall, according to his gracious promise in John 14. 3, come and take us to himself in the heavenly mansion, so that where he is there we may be also. The appearing of our Lord to Stephen, the first martyr, must have made a deep and lasting impression on the minds of the early disciples; also on the mind of Paul after his conversion, in his recollection of that event. It is not improbable that Timothy and Paul may both have looked forward to a martyr's death, and that they may have expected a similar manifestation to themselves. In the above sense the passage has been understood by some of the best expositors, Chrys., Theoph., et al. The note of Chrys. reads, μέχρι τῆς σῆς τελευτῆς, μέχρι τῆς ἐξόδου. Many others, however, understand the word ἐπιφάνεια here as referring to the final coming of Christ, and seem to feel no embarrassment in supposing that Paul respecting the nearness of that event was entirely mistaken. In connection with this general question, two passages should ever be borne in mind, — the words of our Lord in Acts 1. 7, 8, and the declaration in 2 Peter 3. 1-9. Cf. note on Phil. 1. 6; also Hackett (foot-note in Lange's Commentary)

and Ell on the same passage. See also Farrar on the 1st Epistle to the Thessalonians, ch. xxix. end.

Vv. 15, 16. *ἦν . . . δεῖξει*, *which (appearing) he will make plain in his (or in its) own times* (when he will come at successive times to call this one or that one individually home to himself). The sing. of *καιρός* is much more common; and I think the plural here, and in the few other passages where it occurs, has the proper plural signification. — *ὁ μακάριος καὶ μόνος δυνάστης*, *he, the blessed (the happy) and only potentate*. It seems inaccurate and unsatisfactory to a linguist to render the two words *μακάριος* and *εὐλογητός*, so widely different in meaning, by the one Eng. word *blessed*. Can we not generally render *μακάριος* *happy*, and *εὐλογητός* *blessed*? *μόνος*, *alone, only*, true in both senses: *δυνάστης*, *one who wields power*; he, and he alone, in his own independent and absolute right and might, wields power. — *ὁ βασιλεὺς κτέ.*, *the King of those who reign as kings, and Lord of those who rule as lords*. Cf. Rev. 17. 14, and 19. 16, where we find *βασιλεὺς βασιλέων* and *κύριος κυρίων* predicated of the Son. — *ὁ μόνος ἔχων ἀθανασίαν*, *who only (and alone) hath immortality* (exemption from death). This he enjoys “neither derivatively nor by participation,” Ell. With the ascriptions in this connection, cf. 1. 17. — *φῶς οἰκῶν ἀπρόσιτον*, *dwelling in light unapproachable*. Note the two emphatic positions in the Greek sentence, *light . . . unapproachable*. (*οἰκῶν*, w. direct obj. in the acc., only here in N. T., often in classic Greek.) With the thought here, cf. Ps. 103 (104). 2, *ἀναβαλλόμενος φῶς ὡς ἱμάτιον*, *who coverest thyself with light as with a garment*, Ezek. 1. 26 ff., Dan. 2. 22. Cf. also John 1. 4 ff., and 1 Ep. of John 1. 5. — *ὃν . . . δύνатаι*, *whom no one of men has seen or even (Greek nor even) can see*. Note particularly the words *οὐδεὶς ἀνθρώπων*, *no one of men*, i. e. *no mortal eye*. Cf. Ex. 33. 20, Deut. 4. 12, John 1. 18, 1 Ep. of John 4. 12. These words rightly interpreted do not conflict with the statements respecting what we shall hereafter see with the spiritual eye (but not with the eye of flesh), Matt. 5. 8, Heb. 12. 14, 1 John 3. 2, *we shall be like him, for we shall see him as he is*. — *ὧ (sc. εἴη) τιμὴ κτέ.*, *to whom be honor and power eternal*. Amen.

V. 17. *Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι*, *To the rich (those who are rich, not the same as in verse 9, those who wish to be rich) in the present world or age*. Paul would make a vast distinction between those who are rich in the present world and those who are heirs of God and joint heirs with Jesus Christ, Rom. 8. 17. Cf. Gal. 3. 29, 4. 7, Titus 3. 7; cf. also 1 Pet. 1. 3-5. — *παράγγελλε* (pres. imperat., an exhortation to be continued and repeated). . . *φρονεῖν*, *transmit the message, give the charge, not to keep in mind lofty, proud thoughts*. Probably there may have been more than the usual proportion of rich men in the church of the great commercial city of Ephesus; “multi divites Ephesi,” Beng. — *μηδὲ ἡλπι- κέναι (ἐλπίζω) κτέ.*, *and not to have their hope resting upon the uncertainty*

of riches. — ἄλλ' ἐπὶ θεῷ κτέ., *but upon God* (surely a safe and enduring foundation), *the one who furnishes to us all things richly for enjoyment* (but not to be proud of, and not to place our hopes on): *all things*, i. e. all which we actually have; and how much we have in the midst of all life's trials for enjoyment! how much to be thankful for!

Vv. 18, 19. ἀγαθοεργεῖν, πλουτεῖν κτέ. (the infinitives in this verse depend on παράγγελλε), *to be continually doing good* (kind acts), *to be rich in good works*. ἀγαθός, *good, kind*; καλός, *good, beautiful, noble, honorable*. Notice the frequent combination in classic writers, καλός τε καὶ ἀγαθός. — εὐμεταδότους . . . κοινωνικούς (both words only here in N. T.), ἀποθησαυρίζοντας κτέ. (in the acc., agreeing w. the subj. of εἶναι understood, and that too although τοῖς πλουσίοις is in the dat., a frequent change of case, as in classic Greek), *that they be readily imparting, generous* (see Lex.), *companionable or social* (see Lex.), *laying away (ἀπο-) treasure* (θησαυρός) *for themselves (as a) good foundation* (looking) *into the future* (i. e. the heavenly future). It is a most encouraging and rapturous thought that we may here make such a use of our worldly possessions that they may be a veritable and good foundation for an inheritance above, which is incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us (cf. 1 Pet. 1. 4). Cf. the exhortation of our Lord, Matt. 6. 20, Luke 12. 33. Let it not be said of us at our departure, "He left," etc. — ἵνα ἐπιλάβωνται (ἐπι-λαμβάνω) τῆς ὄντως ζωῆς, *that they may lay hold of* (and secure for themselves, mid.) *the life which is real (actual)*. ζώή, *life, the principle of life*, as opp. to death; βίος, *the course of life, lifetime*.

Vv. 20, 21. ὦ Τιμόθεε. "The earnest and individualizing address is a suitable preface to the concluding paragraph, which, as in 2 Cor. 13. 11, al., contains the sum and substance of the Epistle, and brings again into view the salient points of the apostle's previous warnings and exhortations." Ell. — τὴν παραθήκην φύλαξον (φυλάσσω), *that which is committed to thee (the deposit) vigilantly guard*. The three ideas, *watch, guard, protect*, are all combined in this one word φύλαξον: see Lex. The question may arise, What was the sacred trust which had been committed to Timothy? It may be said in reply, Just that which is committed to every faithful minister of the gospel. — ἐκτρεπόμενος . . . κενοφωνίας, *turning thyself away from* (avoiding) *the profane* (unhallowed, impure) *babblings* (lit. *empty voices*): βεβήλους (cf. 4. 7) connect also w. ἀντιθέσεις κτέ., *and oppositions of the falsely named knowledge* (ψευδωνύμου, fr. ψευδής, *false*, and ὄνυμα = ὄνομα, *a name*): γνῶσις, root of the words *Gnostic* and *Gnosticism*. For an account of the Gnostics and their teaching, here referred to, see Conybeare and Howson (Ep. to the Col.), Farrar (Life and Work of St. Paul, ch. xlix.). Cf. ch. 1. 4. The day has not yet passed when this exhortation to Timothy has become antiquated. — ἦν τινες . . .

ἡστούχησαν (ἄστοχέω, a priv. and στόχος, an aim), *which* (knowledge) *some persons have professed* (lit. *professing, proclaiming*), (and thus) *as it respects the faith have aimed amiss (have missed the mark)*; *the faith*, i. e. *the Christian faith*. And this is equally true now. On ἄστοχέω, cf. 1. 6; on περί w. acc, 1. 19. — Ἡ χάρις μεθ' ὑμῶν (sc. εἴη), *Grace (be) with you*.

THE EPISTLE TO TITUS.

See *Bible Dictionary*, art. *Titus*. Consult also Conybeare and Howson, and Farrar.

CHAP. I. Salutation (vv. 1-4). Qualifications of elders ; specially important in view of the character of the Cretans (vv. 5-16).

Vv. 1, 2. **δοῦλος θεοῦ**, *a bond-servant of God*. Occurs only here in Paul's Epistles ; elsewhere (cf. Rom. 1. 1) the expression **δοῦλος Χρ-᾽Ιησοῦ** (cf. also Philip. 1. 1). — **ἀπόστολος ᾽Ιησοῦ Χρ-**, *an apostle of Jesus Christ* ; usually, in the salutations of Paul, in the order *Christ Jesus*. — **κατὰ πίστιν . . . θεοῦ**, *according to the faith of God's elect, God's chosen ones*. His work as an apostle was in keeping with, in agreement with, the faith of God's elect. The rendering, *for the faith*, "indicating the object of Paul's apostleship" (Van Oosterzee), seems too great a departure from the ordinary N. T. use of **κατά** w. the acc., and is by no means required by the connection. — **καὶ ἐπίγνωσιν κτέ.** (in close connection with the preceding), *and the knowledge, the definite knowledge* (cf. **ἐπίγνωσις** and **ἐπιγιγνώσκω**, in Lex.) *of the truth*. It was not an uncertain, vague, speculative knowledge, like that of the various sects of philosophers, but experimental and definite. — **τῆς** (agreeing w. **ἀληθείας**, and showing that it is qualified by **κατ' εὐσέβειαν**) **κτέ.**, *that which is according to piety*. The so-called truths of philosophy and science were then, as they are now, often far removed from reverence and piety. With **ἐπίγνωσις** cf. the words *Gnosticism, Gnostics*. The antithesis of their dreams is here pointed out. — **ἐπ' ἔλπίδι κτέ.**, *resting upon* (Thayer, **ἐπί** w. dat. 2) *the hope of life eternal*, — a pretty sure support in all earthly trials. — **ἦν** (referring to **ζωῆς**) **ἐπηγγέλατο** (**ἐπαγγέλλω**) **κτέ.**, *which the true God, the God who is without falsehood, promised eternal ages ago, lit. before times eternal*. It is said, somewhat captiously, I think, that no such promise was made till the creation of man. But how do we know this? May not the promise have been made to the Son, the future Redeemer, in eternity? The purpose and the promise were naturally coeval.

Vv. 3, 4. ἐφανερώσεν (φανερῶ, to make φανερός, open to sight, manifest) δὲ κτέ., but (continuative and slightly adversative) he made manifest in times his own, or its own, his word; i. e. his word (of promise) as revealed and embodied in Christ, and as preached in the world. ἰδίους more naturally refers to θεός, but the sense does not exclude a reference to λόγον. — ἐν κηρύγματι, (the sphere in which and the means by which he made manifest) in a proclamation (cf. κηρύσσω and κῆρυξ). The notion of a proclamation by a herald should not be lost sight of in κήρυγμα and κηρύσσω, as distinguished from εὐαγγέλιον and εὐαγγελίζω. — δ ἐπιστεύθην ἐγώ. Cf. 1 Tim. I. II, note. — κατ' ἐπιταγὴν κτέ. Cf. 1 Tim. I. I. — Τίτω γνησίῳ τέκνῳ. Cf. Τιμοθέῳ γνησίῳ τέκνῳ, 1 Tim. I. 2. The word τέκνῳ is thought to be a more affectionate form of address than παῖδι would have been. — κατὰ κοινὴν πίστιν, after, according to, a common faith; a faith that is common to us both, in which we both have a share. In 1 Tim. I. 2, ἐν πίστει, a briefer expression. — χάρις καὶ εἰρήνη. In 1 and 2 Tim., χάρις, ἔλεος, εἰρήνη. — Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν. Just above, τοῦ σωτῆρος ἡμῶν θεοῦ: also in 1 Tim. σωτῆρος ἡμῶν, in apposition w. θεοῦ. The same word predicated of the Father and of the Son. A comparison of the salutation in the three Epistles shows the freedom of style with which Paul wrote.

Vv. 5, 6. Τοῦτου χάριν points to what follows, ἵνα κτέ. — Κρήτη. See Bible Dict., art. Crete. — ἵνα . . . ἐπιδιορθώσῃ (ἐπι-δι-ορθῶ, to set in order completely afterwards), that thou shouldst further set in complete order the things remaining (to be set in order). — καὶ (introducing an additional and emphatic particular) καταστήσῃς (καθίστημι) κτέ., and from city to city, or in every city, appoint elders. On the word πρεσβυτέρους, see Bible Dict., art. Bishop. Cf. 1 Tim. 3. 1. — ὡς . . . διαταξάμην (δια-τάσσω), as I arranged for thee, gave thee charge. The following words describe the charge, the requisites of the elders. — εἴ τις . . . ἀνέγκλητος (ἀν-ἐγκλητος, ἐν and καλέω), if any one is not accused, is without reproach. Cf. 1 Tim. 3. 10. — μιᾷς γυναικὸς ἀνὴρ. Cf. 1 Tim. 3. 2, note. — τέκνα ἔχων πιστά, having children that are faithful, trustworthy. I understand πιστά here in the more usual and general sense, implying on the part of the children obedience to their parents and entire honesty. See the description in 1 Tim. 3, 4, τέκνα . . . ἐν ὑποταγῇ μετὰ πάσης σεμνότητος. — μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. not accused (lit. not in an accusation) of dissipation or disorderly. Note the form of ἀνυπότακτα, agreeing w. τέκνα, showing that these words are descriptive of the children.

Vv. 7, 8. δεῖ γὰρ τὸν ἐπίσκοπον κτέ., For it is necessary that the one who superintends (the overseer, the bishop, here plainly identified with the elder or presbyter, verse 5) be without reproach as God's steward. On the force of ὡς, as, as if, as being, cf. Eph. 5. 28. — μὴ αὐθάδῃ, not self-willed or, more strictly, self-pleasing (fr. αὐτός, ἡδομαι); μὴ ὀργίλον (ὀργή), not

inclined to anger, not irritable ; *μὴ πάrouνον* (*παρά, οἶνος*), *not given to wine, not (lingering) by the side of wine* ; *μὴ πλήκτην*, *not a striker, not quarrelsome* ; *μὴ αἰσχροκερδῇ* (*αἰσχροός, shameful, and κέρδος, gain*), *not greedy of base gain*. — *ἀλλὰ κτέ.* (a picture of a very different type of character), *but a lover of the stranger, i. e. hospitable, a lover of that which is good, sober-minded, righteous, holy, temperate. ὅσιος, sanctioned by the law of nature or of God, hence holy* ; *ἅγιος, set apart to a sacred use, hence holy*.

V. 9. *ἀντεχόμενον τοῦ . . . λόγου*, *holding to the trustworthy word*, (which is) *according to the teaching* ; Greek idiom, *the according to the teaching trustworthy word* ; *the teaching*, i. e. the Christian doctrine as taught by the apostles. Cf. 2 Tim. i. 13, 3, 14 ; *trustworthy*, because *in accordance with the teaching*. — *ἵνα δυνατός ᾦ* (subjunc. 3d pers. sing. of εἶμι) *κτέ.*, *that he may be powerful* (see Lex. *δυνατός*) *both to exhort in the doctrine which is healthful (or which gives health)*. Note the full meaning of *παρακαλεῖν*, *to exhort, to comfort*. — *καὶ . . . ἐλέγχειν*, *and to refute those who contradict* ; those who speak in opposition, i. e. to the doctrine which is healthful, the doctrine taught by the apostles.

Vv. 10, 11. *Εἰσὶν γὰρ κτέ.*, (And there is need of this) *For there are many unruly persons* (*ἀν-υπό-τακτοί, not submissive to order*), *vain talkers or empty reasoners* (*ματαιολόγοι*), *and inward deceivers* (Ell.), *mind-deceivers* (Thayer, *φρεν-απάτης*), *especially those of the circumcision* ; referring without doubt to the Judaizing party within the church, as among the Galatians. — *οὓς δεῖ ἐπιστομίζειν*, *whom it is necessary, is one's duty, to curb* (*ἐπι-στομίζω, to bridle or stop up the mouth, to reduce to silence, Thayer*). — *οὔτινες . . . ἀνατρέπουσιν*, *since they overturn whole houses, i. e. households, families*. — *διδάσκοντες κτέ.*, *by teaching* (particip. denoting means) *things which it is not proper (to teach)*. Note the negative *μή* here, after the relative pron., as often in N. T. The careful student will notice in general how much oftener *μή* is used in the N. T. than in classic Greek a few centuries earlier. An excellent article by Professor Gildersleeve on the encroachments of the negative *μή* in later Greek will be found in the American Philological Journal, Vol. II. No. 5. — *αἰσχροῦ κέρδους χάριν*, *for the sake of disgraceful gain*, — the unworthy motive of these false teachers. How they made money by it we are not informed ; perhaps by seeking to vindicate the propriety of sensual indulgences. Some similar teachings seem to have been justified by a party in the Corinthian church. Cf. 1 Cor. 6. 12 ff.

Vv. 12-14. *εἶπέν τις κτέ.*, lit. *A certain one of them* (i. e. of the Cretans), *a prophet peculiar to (or belonging to) them, said*. — Note the following quotation as forming in the Greek a complete hexameter verse : —

Κρήτες ἀ|εὶ ψεύσ|ται, κακὰ | θηρία, | γαστέρες | ἀργαί,
 ὤ | ὦ | ὦ | — | ὦ | ὦ ὦ | ὦ ὦ ὦ | ὦ ὦ ὦ | ὦ ὦ |

Cretans are always liars, evil beasts, slothful bellies (Ell.), *idle gluttons* (R. V.). See Thayer, *γαστήρ*, a gormandizer, a man who is, as it were, all stomach. For an account of this remarkable prophet and poet, see Classical Dict., art. Epimenides. The citation is referred by Jerome to a work entitled *Περὶ Χρησμών* (Concerning Responses of Oracles). — *ἡ μαρτυρία αὕτη κτέ.*, *This testimony is true*. Note here the plainness and frankness of Paul. — *δι' ἣν αἰτίαν κτέ.*, *For which cause* (i. e. because the traits of the people are such) *reprove them with severity*. Paul did not always approve of flattering words. *ἀποτόμως*, adv. fr. *ἀπο-τέμνω*, *to cut off, sever*. — *ἵνα ὑγιαίνωσιν κτέ.*, *that they may be sound, healthful, in the faith*; the end in view in the severe reproof. — *μὴ* (note again this neg.) *προσέχοντες κτέ.*, *not giving heed to, etc.* Cf. 1 Tim. i. 4. — *ἐντολαῖς ἀνθ.*, *commandments of men*. "The context seems clearly to show that these *ἐντολαί* were of a ceremonial character, and involved ascetical restrictions," Ell. — *ἀποστρεφόμενων τὴν ἀλήθειαν*, *turning themselves away from the truth*. (See Lex. *ἀποστρέφω*. Cf. 2 Tim. i. 15, *ἀπεστράφησάν με*.) More freely rendered, *who turn away from the truth*.

Vv. 15, 16. These verses are suggested by the allusion in verse 14. — *πάντα καθαρὰ κτέ.*, *All things are pure* (with special reference to meats and drinks) *to those who are pure*. Cf. Rom. 14. 20. — *τοῖς δὲ μεμιαμμένοις* (*μιαίνω*) *κτέ.*, *but to those who are defiled and without faith* (i. e. a Christian faith) *nothing is pure*. And the reason for this statement is given in what follows; not, indeed, in the form of a reason, but as the statement of an explanatory fact. — *ἀλλὰ μεμιάνται κτέ.*, *but they have been (and are) defiled, both their mind and their conscience*. The order, by the inversion of subject and predicate, makes both parts of the sentence emphatic. Note also the unusual position of *αὐτῶν*, — *so far as relates to them, both mind and conscience, etc.* Observe that *νοῦς* is not the pure intellect, the thinking faculty alone, but includes with this the feelings, the heart; see Lex. *νοῦς*. — *θεὸν ὁμολογοῦσιν κτέ.* Note the asyndeton. A proof that they are defiled is pointedly introduced. *They profess* (or *confess*) *that they know God, but by their works* (i. e. *practically*) *they deny* (*him*), or *deny* (*that they know him*). — *βδελυκτοὶ ὄντες κτέ.*, *being* (*since they are*) *abominable* (*disgusting, βδελυκτοὶ* only here in N. T., akin to *βδελυγμία*, *nausea, filth, nastiness*), and *disobedient, and, with respect to every work that is good, disapproved* (*not standing the test*). *ἀδόκιμος* is found only in the Epistles of Paul, and in Heb. 6. 8, and is variously rendered *reprobate, rejected, castaway*.

CH. II. Instructions suited to the aged men and women, to the young, to servants (vv. 1-10); enforced by a reference to the grace of God (vv. 11-14). A word to Titus respecting his personal bearing in giving all the above instructions (v. 15).

Vv. 1. 2. **Σὺ δὲ λάλει** (pres. imperat. denoting something continued), *But do thou* (emphat.) *speaking the things which are becoming the sound, the healthful doctrine* (in distinction from all the corrupt teachings just referred to). — **πρεσβύτας** (fr. *πρεσβύτης*, not the same as *πρεσβυτέρους*) . . . **εἶναι, κτέ.**, *that aged men be* (acc. w. the infin., explanatory of *ᾧ*) *temperate, grave, sober-minded, sound, healthful, in faith, in love, in endurance*, or, as dat. of reference, *in respect to faith*, etc. If I mistake not, *ὑπομονή* corresponds more nearly in meaning to our word *endurance* (cf. *ὑπομένω*, usually rendered *to endure*), and *μακροθυμία* to the word *patience* (cf. *μακροθυμέω* and cognate words, Matt. 18. 26, 29, Acts 26. 3, 1 Thess. 5. 14, Jas. 5. 7, 10, Heb. 6. 12, 15).

Vv. 3-5. **πρεσβυτίδας** (*πρεσβυτίς*) **κτέ.**, sc. *εἶναι*, *that aged women in like manner be in their deportment* ("not only in their apparel, but also in their whole deportment," Van Oost.) *reverent* (befitting that which is sacred), *not calumniators* (*διαβόλους* is certainly a very strong word, considering its ordinary use in the N. T.), *and not enslaved to much wine*. That such exhortations should seem necessary and proper is very surprising. What a picture do they present of the condition of woman in that day, before Christianity had wrought such great changes! — **καλοδιδασκάλους**, *teachers of that which is good* (i. e. in their own proper sphere, whatever that might be). We need not suppose that Paul here contradicts what he wrote to Timothy, *I do not permit a woman to teach*, 1 Tim. 2. 12, note. — **ἵνα σωφρονίζουσιν** (note here the indic. after *ἵνα*) **κτέ.**, *that they may make sober-minded, may train, teach, the young (women) to be lovers of their husbands, lovers of their children, sober-minded, chaste, workers at home, kind, subject to their own husbands, to the end that the word of God may not be blasphemed*, — exhortations especially needed then and there.

Vv. 6-8. **Τοὺς νεωτέρους κτέ.**, *The younger men in like manner exhort to be sober-minded*. I think it much better to place a comma or colon before **περὶ πάντα**, and to connect these words with what follows. **παρέχόμενος** agrees w. the subj. of *παρακάλει* (imperat.). — **ἐν τῇ διδασκαλίᾳ ἀφθορίαν** (sc. *παρεχόμενος*), **κτέ.**, *in thy teaching showing, presenting, uncorruptness, gravity, sound discourse that cannot be condemned*. — **ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ** (*ἐντρέπω*), *in order that he who is of the opposite (party) may be (turned within, i. e. led to reflect and thus) made ashamed*. **ἐξ ἐναντίας**: cf. Mark 15. 39. Winer understands an ellipsis of *χώρας*, but that is hardly satisfactory. The expression has fully an adverbial sense, like many others where *χώρα* or *ὁδός*, or some other familiar word, may have been originally expressed. — **ἔχων . . . φαῦλον**, *having, or since he has, nothing to say concerning us (that is) evil*.

Vv. 9, 10. **Δούλους . . . ὑποτάσσισθαι** (sc. *παρακάλει*), **κτέ.**, *Bond-servants (exhort) to continue in subjection to their own masters, in all things to be well pleasing, not contradicting, not laying aside for themselves*. The

expression in common use now would be *not pilfering ; not purloining* (R. V.) is not a common expression, and by many persons would not be understood. — ἀλλὰ . . . ἀγαθήν. *but showing all good faith, faithfulness, fidelity.* — ἵνα . . . κοσμῶσιν ἐν πᾶσιν, *that they may in all things adorn, be an ornament to.* A genuine Christian life is always an ornament to the Christian profession and doctrine. It would be especially marked in those days when seen in the bond-servants, — the slaves. No stronger proof of the transforming power of the Christian religion could be found. — τὴν διδασκαλίαν . . . θεοῦ, *the doctrine, that of our Saviour God ;* “not Christ distinctively, but God in his whole indivisible essence,” Van Oost. Note the emphatic position of ἐν πᾶσιν.

Vv. 11, 12. Ἐπεφάνη (ἐπι-φαίνω) γὰρ κτέ., (And there is such a doctrine from such a source) *For the grace of God appeared (came suddenly into view, L. & Sc.).* — σωτήριος (adj. of two endings) πᾶσιν ἀνθρώποις, *offering salvation, or as a means of salvation, to all men.* “The universality of the provision and offer of the gospel was a dear thought to the apostle,” Van Oost. It is far simpler and more natural grammatically to connect πᾶσιν ἀνθρώποις w. σωτήριος than w. ἐπεφάνη. — παιδεύουσα ἡμᾶς, *disciplining us, chastening us.* Cf. 1 Cor. 11. 32, 2 Cor. 6. 9, Heb. 12. 6, 7, 10 : διδάσκω, *to teach ;* παιδεύω, *to teach,* united with the idea *to chasten, discipline.* — ἵνα ἀρνησάμενοι (ἀρνέομαι) . . . ζήσωμεν (ζῶ), *in order that, having renounced impiety and the lusts, the desires, of the world, we may live soberly and righteously and piously in the present world (in the now era).* On the meaning of αἰών, see Eph. 1. 21, 2. 2, notes.

Vv. 13-15. προσδεχόμενοι κτέ., *while expecting, or looking for, the blessed hope* (i. e. the realization of the blessed hope, the hope that makes one happy) *and appearing of the glory* (τῆς δόξης both w. ἐλπίδα and w. ἐπιφάνειαν). — τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, *of our great God and Saviour Christ Jesus.* This is the simplest and most natural construction grammatically ; one article, τοῦ, with both genitives, and the pron. ἡμῶν limiting both. Thus in the beginning of this verse we have one article, τὴν, w. both nouns, and one gen., τῆς δόξης, limiting both. In Eph. 1. 3, I prefer the same const., ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν κτέ., *the God and Father of our Lord Jesus Christ* (so R. V.). The note of Ell., also of Van Oost., on the verse before us, presents strongly the view above given ; so also Calvin, Wiesinger, Tholuck, Ebrard, et al. With this construction, Jesus Christ is termed *our great God and Saviour.* The order Ἰησοῦ Χριστοῦ, *Jesus Christ,* st. Χρ. Ἰησοῦ, is preferred by W-H., and adopted in the R. V. Winer and some others, for doctrinal reasons, reject the above, although acknowledging that it is the simplest grammatical construction, and read, *of the great God and of our Saviour Jesus Christ.* They think Paul “could not have called Christ *the great God.*” Yet see Rom. 9. 5, Col. 1. 15-20, 1 Tim. 3. 15, 16. The one who

could write these words could certainly, I think, call Jesus Christ *our great God and Saviour*. I prefer, therefore, the simplest construction of the Greek sentence. I think doctrinal considerations will generally take care of themselves if we adhere closely to the Greek. On the question when Paul expected this glorious appearing, and what he really meant by this language, see note on 1 Tim. 6. 14. — **ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν.** Cf. 1 Tim. 2. 6, note. — **ἵνα λυτρώσῃται** (λυτρόω) ἡμᾶς, *that he might redeem (ransom) us*: aor. denoting an accomplished fact; mid. voice, *for himself*. — **ἀπὸ** (from, away from) **πάσης ἀνομίας**, (and remove us away) *from all (or every) iniquity*. — **καὶ καθάρισιν** (καθαρίζω) κτέ., *and purify (aor. again) for himself a people for his own secure possession*. Cf. 1 Pet. 2. 9, **λαὸν εἰς περιποίησιν**. The rendering *a peculiar people* uses the word *peculiar* in the sense of the Latin *peculiaris*. **περιοσίος** only here in N. T. — **ζηλωτὴν** κτέ., *an emulator, a zealous admirer of*, etc. — **Ταῦτα λάλει καὶ παρακάλει καὶ ἐλέγχε** (pres. imperat. denoting what was to be continued, habitual), *These things (referring to the entire chapter) speak, and urge, and prove*. The simplest const. grammatically is to take **ταῦτα** as the object of the three verbs; and **ἐλέγχω** in its primary sense, *to examine, to test*, may, it seems to me, be rendered as above. Certainly the const. of the sentence suggests this rendering. Many, however, take **ταῦτα** as the obj. of **λάλει** only: *Speak these things, and exhort and reprove*. — **μετὰ πάσης ἐπιταγῆς**, *with all authority*, as a divine command. Cf. 1. 3, 1 Tim. 1. 1. — **μηδεὶς σου περιφρονεῖτω** (περιφρονέω, only here in N. T.), *let no one despise thee*. Cf. 1 Tim. 4. 12, where the same thought is probably conveyed, although **καταφρονεῖτω** is there used. A man, although young, may be so earnest, so consistent in his entire life, and so devout, that no man can despise him.

CH. III. Further instructions which Titus is exhorted to give to believers, reminding them of their former condition and of the mercy of God in rescuing them. He is exhorted to withdraw from any man who causes divisions (vv. 1–11). Some special personal requests (vv. 12–15).

Vv. 1, 2. **Ὑπομνήσκει . . . ὑποτάσσεσθαι**, *Put them (the Christians in Crete) in mind to be subject* (pres. infin. *to continue in subjection*) *to governments, to authorities*. This exhortation (so emphasized in the Epistle to the Romans, ch. 13) is thought to have been quite important in Crete at this time. — **πειθαρχεῖν** (πειθαρχέω, fr. **πείθω** and **ἀρχή**), *to be obedient*. Van Oosterzee suggests that **ὑποτάσσεσθαι** indicates the internal *disposition*, **πειθαρχεῖν** the external act. I should certainly reverse this distinction, — the latter word denoting the spirit of obedience, the former the external condition. — **πρὸς πᾶν ἔργον** κτέ., *for every work (that is) good*

(πρός w. the acc., *in approaching every work that is good*) *to be in readiness.* — μηδένα βλασφημεῖν, *to speak injuriously of, to slander, no one.* This does not forbid our speaking the plain truth of wicked men and their conduct. In this respect no one ever spoke more plainly and pointedly than our Lord. But we are forbidden to malign others, to set them in a false light. — ἀμάχους εἶναι, ἐπιεικεῖς κτέ., *to be peaceful (not contentious), reasonable (gentle, forbearing, cf. Phil. 4, 5, note, 1 Tim. 3. 3), showing all meekness, etc. (ἐνδείκνυμαι, to show forth what is one's own, something within (ἐν), not something put on, a mere surface).*

V. 3. ἡμεν (emphatic position, WE WERE, contrasted with the better present) γάρ (introducing a reason for the exhortation in verse 2) ποτε καὶ ἡμεῖς κτέ., *For we were once, we also, without reflection, foolish.* Cf. Rom. 1. 14, Gal. 3. 1, 3, 1 Tim. 6. 9. — ἀπειθεῖς, πλανώμενοι, *disobedient, wandering, errantes (Vulg.), going astray (B. U.), deceived (R. V.).* Yet the usual word for *deceive* is ἀπατάω or ἐξαπατάω. Cf. 1 Tim. 2. 14, 1 Cor. 3. 18, et al. πλανώμενοι may, however, be pass., and mean *made to wander, led astray* (see Lex. Thayer); and this is closely akin to the idea, *deceived.* — δουλεύοντες (being δοῦλοι, *bond-servants*) . . . ποικίλαις, *serving manifold inordinate desires and appetites.* ἐπιθυμία (cf. ἐπιθυμέω) is general, denoting any *strong desire*; usually, however, some improper desire: ἡδονή, *pleasure*, properly *sensual pleasure.* The word *lusts*, as usually understood, would be rather a translation of ἡδοναῖς than of ἐπιθυμίαις. — ἐν κακίᾳ καὶ φθόνῳ διάγοντες, *passing the time in malice* (cf. Eph. 4. 31, note) *and envy.* — στυγητοί, μισοῦντες κτέ., *abhorred, and hating one another*: μισέω, the generic word *to hate*; στυγέω, *to hate with loathing or a shudder, to abominate, abhor, detest.* What a picture, and yet no doubt a true one, of their condition in heathenism, and what a contrast to the Christian ideal! Note also that Paul here uses the 1st pers. plur., ἡμεν, *we were*, thus including himself.

Vv. 4, 5. ὅτε δὲ κτέ., *But when* (the sentence begun as subordinate without a corresponding principal sentence) *the kindness and love for man of our Saviour God appeared.* The reference here, as appears from verse 6, διὰ κτέ., must be to God the Father. — οὐκ ἐξ ἔργων κτέ. (connect closely in thought with ἔσωσεν ἡμᾶς), *not as a result of works, those in righteousness, which WE had done.* (Note the emphatic position of ἡμεῖς.) — ἀλλὰ . . . ἔσωσεν (σώζω) ἡμᾶς, *but according to his own mercy he saved us* (τὸ αὐτοῦ ἔλεος, *the mercy of himself, his own mercy*; κατὰ κτέ., *according to, in accordance with, etc.*). — διὰ λουτροῦ παλινγενεσίας κτέ., *through the laver (or washing, R. V., bathing, B. U.) of regeneration*; “a reference to baptism, which might all the more easily be exhibited as a laver, λουτρόν, since it was originally performed by the entire submersion of the person baptized,” Van. Oost. — καὶ ἀνακαινώσεως πνεύματος ἁγίου, *and renewing of the Holy Spirit.* Notice the close connection of the two ideas, —

the outward sign or act (the *washing* or *bathing*), and the inward experience. Cf. Eph. 5. 26, note. It is not certain grammatically whether ἀνακαίνωσεως is better viewed as governed by λουτροῦ or by διὰ. I prefer the former, making παλινγενεσίας and ἀνακαίνωσεως in the same const., gen. objective (*the laver pointing to, signifying, regeneration and renewing*), while πνεύματος ἁγίου is gen. of source. The clause may be rendered, *but according to his own mercy he saved us through the laver, signifying regeneration and renewal from the Holy Spirit*. The idea of the laver very naturally occurs here after the description in verse 3 : παλινγενεσία, *regeneration, the beginning of a new life* ; ἀνακαίνωσις, *the act of making new, i. e. progress in the divine life*.

Vv. 6, 7. οὗ (attracted to the case of the antecedent, πνεύματος) ἐξέχεεν (ἐκ-χέω) ἐφ' ἡμᾶς κτέ., *which he poured out upon us richly through Jesus Christ our Saviour*. It is worthy of note that σωτήρ is predicated both of the Father and of the Son, but not of any mere human being. Cf. 1 Tim. 1. 1, 2. 3, 4. 10, 2 Tim. 1. 10, Tit. 1. 3, 4, 2. 10, 13, 3. 4, 6. — ἵνα δικαιωθέντες κτέ., *that (the purpose of that which is affirmed in verses 5 and 6) being declared righteous by the grace of that One we may be made heirs, according to hope, of eternal life*. ἐκείνου, referring regularly to something remote, here refers, I think, to the subject of ἔσωσεν and ἐξέχεεν. It seems more natural to connect ζωῆς w. κληρονόμοι rather than w. ἐλπίδα.

Vv. 8, 9. πιστὸς ὁ λόγος, an emphatic confirmation of what precedes. Cf. 1 Tim. 1. 15, note. — καὶ περὶ τούτων . . . διαβεβαιοῦσθαι (δια-βεβαιόμαι), *and concerning these things (mentioned above) I desire thee to be positive (L. & Sc.), to affirm strongly, assert confidently (Thayer)*. — ἵνα φροντίσωσιν . . . οἱ πεπιστευκότες θεῷ, *in order that those who have placed faith in God may be thoughtful to take the lead in good works (to stand at the head of, etc.)*. Such seems to me to be the meaning of καλῶν ἔργων προΐστασθαι. Cf. L. & Sc., Thayer. If we can generally render πιστεύω so as to show its radical connection in form and meaning with πίστις, *faith*, it will, I think, be decidedly better than to render it *believe*, which is so remote, in form and some of its meanings, from the word *faith*. — ταῦτά ἐστιν κτέ., *These things, these instructions, are good and profitable to men*, in contrast with what follows. — μωρὰς δὲ ζητήσεις . . . περιύστασο (περι-ύσταμαι, *to stand around* so as not to come in contact with, *to avoid*), *but foolish questionings (investigations), and genealogies, and strife, and fightings (contentions) about the law avoid*. — εἰσὶν (note the ν movable before a consonant in N. T.) γὰρ . . . μάταιοι (adj. of two endings), *for they are unprofitable and vain (empty)*.

Vv. 10, 11. αἰρετικὸν ἄνθρωπον . . . παραιτοῦ (παραιτέω), *A man who causes dissensions (by the means just referred to), after a first and second admonition, shun (beg off from)*. Note the use of μίαν here in the sense

of *πρώτην*: often so in N. T. — *εἰδὼς* (agrees w. the subj of *περίστασο*) *ὅτι ἐξεστραπται κτέ.*, *knowing (since you know) that such a man is perverted* (see Lex. *ἐκ-στρέφω*), *and sins (keeps on sinning) when (or though) self-condemned.*

Vv. 12, 13. "*Ὅταν πέμψω* (aor. subjunc.) *κτέ.*, *When I shall have sent to thee Artemas or Tychicus* (apparently to take the place of Titus in Crete during his absence). Of Artemas nothing more is known. Tychicus, "the beloved brother and faithful servant in the Lord," is mentioned in Eph. 6. 21, Col. 4. 7, 2 Tim. 4. 12. — *σπουδάσον* (*σπουδάσω*) . . . *εἰς Νικόπολιν*, *make haste to come to me into Nicopolis.* There were three cities of this name, — one in Cilicia, one in Thrace, one in Epirus. Probably the last is here referred to. See Ell., Conyb. and Howson, Van Oost. — *ἐκεῖ γὰρ . . . παραχειμάσαι* (*παρα-χειμάσω*), *for there I have decided to pass the winter.* *ἐκεῖ*, *there*, indicates that he was not yet at that place; but where he was, we are not able to determine. The expression suggests, in regard to time, that the letter may have been written in the autumn. It would certainly seem that Paul was not at this writing in prison in Rome. — *Ζηνᾶν τὸν νομικόν*, *Zenas the lawyer*, of whom nothing more is now known. — *καὶ Ἀπολλῶν* (or *Ἀπολλά*, nom. *Ἀπολλῶς*) *κτέ.*, *and Apollos zealously (or diligently) send forward*, providing them with means for the journey, as the next clause indicates. For other instances of this use of *προπέμψω*, cf. Rom. 15. 24, 1 Cor. 16. 6 and 11, 3 John 6. — *ἵνα . . . λείπῃ* (*λείπω*), *that nothing may be wanting to them.* Whether Titus personally possessed the means, or whether he solicited help from the church, is not stated. For other notices of Apollos, see Acts 18. 24; 19. 1; 1 Cor. 1. 12; 3. 4, 5, 6, 22; 4. 6; 16. 12. He is thought by many to have written the Epistle to the Hebrews.

Vv. 14, 15. *μανθανέτωσαν* (*μανθάνω*) *δὲ καὶ οἱ ἡμέτεροι*, *And let those also who belong to us learn*, i. e. the brethren in Crete, they also (*καί*) as well as the Christian churches elsewhere. — *καλῶν ἔργων προτίστασθαι*. Cf. verse 8, note. — *εἰς τὰς ἀναγκαίας χρεῖας*, *for (with a view to) necessary wants (or uses); to take the lead in good works, so as to supply the necessary wants, or so as to furnish the means for necessary uses.* The prevailing meaning of *χρεῖα* in the N. T. is *need, necessity, lack, want*, and I much prefer that signification here. — *ἵνα μὴ ὦσιν* (*εἰμί*) *ἄκαρποι*, *that they may not be without fruit; that their lives may not be like barren trees, bearing "nothing but leaves."* They were to act in the particular referred to in verse 13, and thus help to form the habit of Christian activity and benevolence. — *Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες*, *Those with me (who they were we have no knowledge) salute thee.* — *ἄσπασαι* (aor. imperat. mid. 2d pers. sing.) *κτέ.*, *Salute those that love us in the faith* (our Christian brethren). — *Ἡ χάρις . . . ὑμῶν* (sc. *εἴη*), *Grace be with you all.* "The key-note on which the Pauline Epistles usually close." Van Oost.

SECOND EPISTLE TO TIMOTHY.

For collateral questions consult the Bible Dictionaries, Conybeare and Howson, and Farrar.

“The apostle’s purpose in writing the Epistle was to nerve and sustain Timothy amid the now deepening trials and persecutions of the Church from without (ch. i. 8, ii. 3, 12, iii. 12, iv. 5), and to prepare and forewarn him against the still sadder trials from threatening heresies and apostasies from within (ch. iii. 1 ff.). The secondary purpose was the earnest desire of the apostle . . . to see once more his true son in the faith (ch. iv. 9, 21).” — ELL.

This was probably the last Epistle of St. Paul, written in his prison in Rome not long before his martyrdom (probably in A. D. 68). How precious these last words of the great Apostle to the Gentiles may well be to every Christian !

It is not certain where Timothy was at the time when this Epistle was written, but probably “at Ephesus, or visiting some of the churches in its immediate neighborhood.” See Ell., and Conybeare and Howson.

CH. I. Vv. 1, 2. Salutation. Vv. 3-14. The apostle’s constant remembrance of Timothy and desire to see him. The faith of Timothy, as also that of his mother and grandmother. An exhortation to bear affliction, and to keep that which had been committed to him. Vv. 15-18. The apostle forsaken in the hour of peril by his friends, Onesiphorus excepted.

Vv. 1, 2. διὰ θελήματος θεοῦ, *through the will* (made definite by the limiting gen.) *of God*. A frequent expression: 1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Col. i. 1. The apostle would appear to have borne this thought continually with him. Not his own will, nor any human will, but God's will, had made him an apostle of Christ Jesus. θέλημα means strictly *that which has been willed*; not *will* as a faculty of the mind, nor *the act of willing* (θέλησις). The study of this word may help us to a distinction between βούλομαι, *to wish, desire*, and θέλω, or ἐθέλω, *to wish*, "implying *purpose or design*." See L. & Sc. sub ἐθέλω: for a yet fuller discussion see Thayer, Lex. sub θέλω. — κατ' ἐπαγγελίαν ζωῆς τῆς κτέ., *according to the promise* (made definite by the limiting gen.) *of the life* (made definite by the article following it) *which is in Christ Jesus*. This clause is usually connected with ἀπόστολος, not with θελήματος, *an apostle according to* (i. e. with a view to the fulfilment of) *the promise*. Yet why may we not connect it with the combined idea of what precedes? — *an apostle through the will of God*, i. e. a divinely appointed apostle, with a definite end in view, and this end being in accordance with the will of God. The order of the clauses suggests this connection of the thought. — ἀγαπητῷ τέκνῳ, *beloved child*. In 1 Tim. and Titus, γνησίῳ τέκνῳ, *genuine child*; but here, as the hour of earthly separation drew near, the one predominant emotion of love, warm affection, finds expression. Many of us understand this. — χάρις, κτέ. I much prefer the punctuation (here and in 1 Tim. i. 1) of W-H., — placing a colon, not a period, before these words, and thus connecting them more clearly with Τιμοθέῳ. Cf. 1 Tim. i. 2, note.

Vv. 3, 4. Χάριν ἔχω τῷ θεῷ, *I thank God*. χάριν ἔχω, or χάριν οἶδα, is the usual expression in classic Greek, but in the N. T. (and in modern Greek) εὐχαριστῶ. Note the word χάρις above: on the part of the doer, *grace, favor*; on the part of the recipient, *a sense of favor, gratitude*. — ᾧ λατρεύω (spoken especially of religious service), *whom I serve*. — ἀπὸ προγόνων, *from my forefathers*, — referring, no doubt, to his immediate ancestors, not to those more remote, Abraham, etc., whom he commonly designates as πατέρες (Rom. 9. 5, and often); "whom I serve from my ancestors" is equivalent to saying, "whom I serve as did also my ancestors, or in common with my ancestors." — ἐν καθαρᾷ συνειδήσει, *in a pure conscience*, — the spiritual sphere in which the service was rendered. — ὡς ἀδιάλειπτον is variously rendered, *how unceasing* (R. V., Alf., et al.); *that without ceasing* (B. U., Chrys. 8τι); *when or as often as* (Calvin, *quoties*); *since, because* (Vulg. *quod*); *as unceasing, uninterrupted* (Ell. et al.). It is well known that ὡς may have all these various meanings, and the connection alone, here as elsewhere, suggests the preferable rendering. The combined ideas of time and cause (expressed by ὡς and the Eng. *as*) seem most suitable; thus, *I have gratitude to God, . . . as unceasingly I*

have the remembrance concerning thee. Note *μνείαν*, remembrance, not mention. Cf. Eph. 1. 16, note. On the doubtful meaning of *ὡς* in another passage, cf. Rom. 1. 9, note. — *νυκτὸς καὶ ἡμέρας*. Cf. 1 Tim. 5. 5, note. — *ἐπιποθῶν* (*ἐπὶ*, towards, and *ποθέω*, to yearn after, fr. *πόθος*, a fond desire) agrees w. the subj. of *ἔχω*, having a fond desire, longing. — *μνησθῆναι* . . . *δακρύων*, in close connection w. *ἐπιποθῶν*, and explaining it more fully, remembering thy tears, — probably at the time when they last parted. — *ἵνα* . . . *πληρωθῶ* (*πληρώω*). Connect w. *ἐπιποθῶν σε ἰδεῖν*.

V. 5. *ὑπόμνησιν λαβὼν κτέ.*, being reminded, lit. having received a reminding: *μνείαν*, remembrance; *ὑπόμνησις*, the act of calling to mind or of suggesting to the memory. So in the account of the institution of the Supper, *εἰς τὴν ἐμὴν ἀνάμνησιν*, for the purpose of bringing me to mind; Luke 22. 19, 1 Cor. 11. 24. Whether in this expression, *having received a reminding*, etc., reference is made to some definite recent occurrence, is not certain, but it seems not improbable. — *τῆς* . . . *πίστεως*, lit. of the in thee unfeigned faith, i. e. of the unfeigned faith (that is) in thee. This was the special reason for his thankfulness. — *ἥτις* (somewhat more emphatic than the simple relative *ἥ*) *ἐνώκησεν* (*ἐν*, οικέω) *κτέ.*, which (or such as, Alf.) dwell first, etc. — *μάμμη*, only here in N. T., and in the sense of grandmother; not of *mamma*, in several languages in the sense mother. The grandmother of Timothy is not elsewhere mentioned. His mother is alluded to in Acts 16. 1, but not mentioned by name. The word *ἐνώκησεν*, dwell in, is noteworthy as indicating that this faith was no passing, transitory feeling, but an abiding, living principle (cf. Van Oost.). — *πέπεισμαι* (*πειθω*) *δέ*. I cannot think that *δέ* is adversative (*but*), or that the expression indicates, as some expositors have suggested, a lack of entire confidence in Timothy. Very far from it! and I am persuaded. How could he truthfully say this if a shadow of doubt was in his mind? He had just spoken of the faith which was in Timothy as *unfeigned* (*ἀνυποκρίτου*), without any hypocrisy. — *ὅτι* (sc. *ἐνοικεῖ*) *καὶ ἐν σοί, θαί* (*it dwells*) in thee also.

V. 6. *Δι' ἣν αἰτίαν*, For which cause, i. e. because I am persuaded, etc. — *ἀναμνησκω σε κτέ.*, I put thee in remembrance, I remind thee, to light up again the gracious gift of God, i. e. the faith just alluded to; *ἀναζωπυρεῖν*, to fire up again into life, to make the gracious gift of God a living fire. It is quite possible that Timothy may have become greatly depressed, discouraged, and even despondent, in view of the situation of Paul, and of the accumulating dangers on every hand under the reign of Nero. Many an eminent Christian has had like experiences. But this does not imply any want of genuine faith. The exhortation and encouragement (not reproof) of Paul was something needed just then, as it often is by us under like depression. — *ὅ ἐστιν ἐν σοί*, which is in thee. Paul had no doubt of this fact. If he had doubted, he would not have said this. —

διὰ τῆς ἐπιθέσεως κτέ., *through the laying on of my hands*. Cf. 1 Tim. 4. 14, note; also 5. 22, note. This latter passage shows that the apostle regarded the laying on of hands as an expression of confidence, an outward sign, and not as a *means* of imparting spiritual gifts. This, I think, is the understanding generally among Protestant churches in this country. Allowing that special power and authority were without doubt given to the apostles, few persons claim that it is possessed by any class of men now. The primary meaning of διὰ w. the gen., *motion through*, naturally suggests the idea of accompaniment. Cf. Rom. 12. 1, note on διὰ; also Rom. 2. 27, 4. 11, 14. 20, notes.

V. 7. γάρ assigns the reason why Timothy should make the gracious gift of God a living fire, and indicates the discouragement which he was now experiencing. — οὐ γὰρ ἔδωκεν κτέ., *for God did not give to us a spirit of timidity (of fearfulness, R. V.; of fear, B. U.; of cowardice, Alf., Ell.); or the Spirit (Alf.), or the spirit (Ell.)*. It is plain that πνεῦμα, according to N. T. usage, may be rendered here with the indefinite or with the definite article, and that it may be viewed as the spirit of man in which the Holy Spirit dwells, or as the Holy Spirit pervading the spirit of man. The difference in thought is indicated by the two forms "spirit" and "Spirit" (the latter with a capital letter). The question is a frequently recurring one, and cannot be settled by grammatical rules. See especially Romans, ch. 8. After all, are we not liable to distinguish too sharply between the Holy Spirit, and the spirit of man pervaded by the Holy Spirit? — ἀλλὰ δυνάμεως κτέ., *but of power and love and discipline (or sobering, R. V.; correction, Alf.; self-control, Ell.; chastisement, B. U.; sobrietas, Vulg.)*. Perhaps the thought may be expressed thus: *for God did not give to us the Spirit imparting fearfulness, but power and love and a sobering of the mind*. σωφρονισμός, *the act of making sober, the making of sound mind*, occurs only here in N. T.; allied to σώφρων, *sober*; σωφρόνως, *soberly*; σωφροσύνη, *sobriety, sobriety*; σωφρονέω, *to be sober-minded*; σωφρονίζω, *to make sober-minded*: fr. σῶς, *sound*, and φρήν, *mind*.

V. 8. μὴ οὖν ἐπαισχυνθῆς (aor. subjunc. pass. fr. ἐπαισχύνω) κτέ., *Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner*. Note the force of μὴ w. the aor. subjunc.; very different from μή w. the pres. imperat. This does not imply that Timothy had actually been ashamed, but is simply an earnest exhortation in view of his present discouragement. — τοῦ κυρίου, objective gen. w. μαρτύριον. — τὸν δέσμιον αὐτοῦ, *his prisoner, i. e. prisoner for his sake, or for the sake of his gospel*. Cf. Eph. 3. 1, note. — ἀλλὰ συνκακοπάθησον (συν-κακο-παθέω) κτέ., *but suffer hardship with the gospel (R. V.), but suffer hardship with me for the gospel (Alf., and nearly so Ell., B. U., et al.)*. The first const. seems to me far simpler and more natural, *the gospel* by metonymy being put for those who preach it. So the Vulg. *collabora Evangelio*; Luther, *leide dich mit*

dem Evangelio; Martin, *prends part aux afflictions de l'évangile*. — κατὰ δύναμιν θεοῦ, *according to the power of God*. Does this mean, according to the power which God imparts (verse 7), or according to the power which belongs to him and which he exhibits (verse 9)? It has been explained in both ways. Why may not the gen. here, as in so many other passages, cover both ideas?

V. 9. τοῦ σώσαντος κτέ., *who saved us and called (us) with a holy calling*. Salvation is here again predicated of God the Father; cf. 1 Tim. 1. 1, note. The act of calling is regularly ascribed to the Father; cf. Gal. 1. 6. It is here ἁγία, *holy*. In 1 Cor. 1. 9, it is εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. The order of the words, *who saved us and called us*, presents the thought in a form different from what we might have expected. We should rather expect the order, *who called us and saved us*. As the order now stands, it presents the picture of one who is wandering away from God. He is stopped in his course. This first divine act saves him. He is then called, invited, with a holy calling, — *holy* in contrast with the invitations to sin such as he had previously listened to. — οὐ κατὰ τὰ ἔργα ἡμῶν, *not according to our works*. Nothing that we had done would ever have led him to save and call us. There was no relation between our acts and his calling. See Lex. κατὰ w. acc. — ἀλλὰ κατὰ ἰδίαν πρόθεσιν κτέ., *but according to his own purpose and grace*. The two ideas of *purpose* and *grace* are closely united, both being governed by one preposition; both belonged to God (ἰδίαν) and to Him alone. πρόθεσις, *a placing beforehand*. In the divine mind it was set, placed, accomplished beforehand. It was also purely an act of grace. The statement is remarkably clear and positive. The rest of the verse shows *how* the grace was bestowed and *when* it was purposed. — τὴν δοθεῖσαν (δίδωμι) ἡμῖν κτέ., *which was given to us in Christ Jesus before times eternal*. The prep. πρό, like the German *vor*, is often used where we say *ago*. Thus we may say here, *eternal times*, or *eternal ages, ago*. Cf. Tit. 1. 2, note. "The meaning seems obviously *from all eternity*," Ell.

Vv. 10, 11. φανερωθεῖσαν δὲ νῦν, *but made plain (made φανερός, open to sight) now*. Hitherto this grace had been promised, and was by faith viewed in the future, but was not made *open to sight*. — διὰ τῆς ἐπιφάνειας κτέ., *through the appearing of our Saviour Christ Jesus*. On ἐπιφάνεια, cf. 1 Tim. 6. 14, note. Here it refers evidently to the incarnation and work of Christ on earth. The two following clauses, closely united by μέν . . . δέ, show what our Saviour accomplished through his appearing on earth. — καταργήσαντος μὲν τὸν θάνατον, *who made death of none effect*, lit. *having made, etc.*; καταργέω, *to make ἀργός, without work (a priv. and ἔργον), to make idle, unemployed, inoperative*. The rendering *who abolished death* seems to me less accurate, in fact untrue. The word καταργέω is used

twenty-six times in the Epistles of Paul and once in Hebrews; elsewhere not found in the N. T. The idea of annihilation does not belong to the word, and we should avoid so translating it as to imply this. — Closely connected with this statement is the following: φωτίσαντος (φωτίζω) δὲ ζωὴν κτέ., *and brought life and incorruption to light through the gospel.* ζωὴν in the higher spiritual sense, and in contrast with θάνατον. ἀφθαρσία only in the writings of Paul (eight times); it should not be confounded with ἀθανασία, *immortality*. The latter part of this verse implies that *life and incorruption* were first clearly revealed, brought into the light, through the gospel; that before the coming of Christ the world had been in comparative darkness on the great question of life and incorruption. Can there be any doubt of the truth of this statement? — εἰς ὃ (referring to εὐαγγελίῳ), *with a view to which* (looking into which). — ἐτέθην (τίθημι) ἐγὼ κήρυξ κτέ., *I was appointed a herald and an apostle and a teacher.* I think it far better and more in accordance with the actual force of the words in the N. T. to translate κήρυξ and κηρύσσω as in classic Greek, rather than by the words *preacher* and *preach*, thus confounding them, at least in the popular mind, with εὐαγγελιστής and εὐαγγελίζω. The difference in force between κηρύσσω and εὐαγγελίζω may, I think, everywhere be clearly seen, and ought for doctrinal reasons to be strictly observed. Paul here declares himself to have been appointed *a herald and an apostle (one who had been divinely commissioned) and a teacher.* These three offices are easily distinguished. Cf. 1 Tim. 2. 7, for a similar declaration regarding himself in an emphatic form. With ἐτέθην ἐγὼ (emphatic) cf. 1 Tim. 1. 12.

V. 12. δι' ἣν αἰτίαν, *For which cause*, referring to the statement in verse 11. — καὶ ταῦτα πάσχω, *I am suffering even these things.* Timothy would understand this very well. Paul was now in prison in Rome, with the prospect of speedy martyrdom. — ἀλλ' οὐκ ἐπαισχύνομαι, *but* (even in my situation) *I am not ashamed.* Compare with this the exhortation in verse 8. — οἶδα γάρ, *for I know.* What is the grammatical object of οἶδα? Is it αὐτόν understood, *I know him whom*, etc.? Or is it the clause ὃ πεπίστευκα, *I know in whom I have put my trust, in whom I have placed my faith* (πίστις), or perhaps more literally *whom I have trusted*? The second const. of οἶδα seems to me preferable. To whom, then, is the reference? In whom had he trusted? "It is obvious that not God in Himself, but specially God in Christ, is the object of the believing confidence of the apostle." Van Oost. — καὶ πέπεισμαι (πείθω) ὅτι δυνατός ἐστιν κτέ., *and am persuaded that he is able to guard (to keep safely) my deposit into that day* (not simply *up to that day*, but fairly and fully *into that day*); "my deposit," *that which I have committed to him, my all.* Such seems to me in the connection to be the proper interpretation of τὴν παραθήκην μου: *into that day*, the final day, the day of final reckoning.

Vv. 13, 14. ὑποτύπωσιν ἔχε κτέ., *Have, or hold* (pres. imperat. *continue to hold*) *the pattern (the outline, the sketch, made definite by the limiting gen.) of sound words (of healthful or health-giving words)*. Cf. 1 Tim. i. 10. No doubt many words were very popular then, as now, which were far from healthful. The exhortation to Timothy has lost none of its force and importance. — ὧν (obj. of ἤκουσας, attracted to the gen. by its anteced. λόγων) . . . ἤκουσας, *which thou didst hear from me* (communicated by me; note the force of παρά w. the gen.). — ἐν πίστει καὶ ἀγάπῃ (both words governed by one prep., and thus closely united in meaning) τῇ ἐν Χριστῷ Ἰησοῦ, *in the faith and love which is (or which are) in Christ Jesus*. πίστει and ἀγάπῃ made definite by τῇ following them. Good. § 142, 2; H-A. 668, a.; Win. § 20, 4. The attributive clause may qualify both πίστει and ἀγάπῃ, *in the faith and love which are*, etc. So I view it. But what does the whole clause ἐν πίστει κτέ. qualify? Is the meaning *hold . . . in faith*, etc., or *which thou didst hear from me in faith*, etc.? The former const. is usually preferred, and the exhortation in this form is undoubtedly Pauline. Still it is equally Pauline to say, *thou didst hear in faith*, etc. I should therefore connect the words ἐν πίστει κτέ. with the entire preceding thought of the sentence. — τὴν καλὴν παραθήκην φύλαξον, *the good deposit (the good thing committed to thee) guard, keep safely* (cf. verse 12). "The good deposit" would include all that was committed to him as a Christian man and a minister of the gospel, — more comprehensive than "*the pattern of sound words*" (verse 13). — διὰ πνεύματος ἁγίου κτέ., *through the Holy Spirit who dwells (has his habitation) in us*. Not in his own strength and wisdom alone, or chiefly, was Timothy to keep safely the good deposit. Then, as now, men who were wise in their own conceit, who trusted more to their own strength than to the guidance of the Holy Spirit, were preaching doctrines far removed from the teachings of Christ and his apostles. Cf. 1 Tim. 6. 20, 21. Note the two important thoughts, *in the faith and love which are in Christ Jesus*, and *through the Holy Spirit who dwells in us*; both in the emphatic place in the sentence. How important to the Christian minister are both!

V. 15. Οἶδας (note this form in N. T., st. Att. οἶσθα) τοῦτο, ὅτι ἀπεστράφησάν (ἀπο-στρέφω) με κτέ., *Thou knowest this, that all those (who are) in Asia were turned away from me (or in respect to me), abandoned me*. The reference here is to something not well known. The probable explanation is: certain men professing to be Christians, who were in Asia at the date of this writing, — but before this, when Paul was tried, were in Rome, — had forsaken him at the trial, and not dared to present any testimony in his favor. Bear in mind the meaning of the word Asia in the N. T.; see Bible Dictionary. — ὧν ἐστὶν κτέ., *of whom are Phygēlus and Hermogēnes* (ἐστὶν agrees w. the nearest noun, and is understood with

the other. Of Phygelus and Hermogenes nothing more is known. What an unfortunate record!

Vv. 16-18. *δῶη* (Att. *δοίη*, optat. of *wishing*) *ἔλεος κτέ.*, *May the Lord give (or grant) mercy to the house of Onesiphorus*. Some have thought from this expression that Onesiphorus was now dead, and have cited this as an example of prayer for the dead, — a very insufficient authorization. — *ὅτι . . . ἀνέψυξεν* (*ἀνα-ψύχω*), *for he often refreshed me*; may be spoken either of physical or of spiritual refreshing, or of both, as would be very probable in this case. — *καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη* (augment omitted, fr. *ἐπ-αισχύνω*), *and was not ashamed of my chain*. Also in Eph. 6. 20 Paul alludes to this chain which he wore while a prisoner, — a chain binding him probably to the Roman guard. How little did Onesiphorus understand what a record he was making for himself, and that too for all time! — *ἀλλὰ γενόμενος κτέ.* *but, having arrived in Rome* (note the particip. *γενόμενος*, not *ὢν*: the expression implies that he lost no time on his arrival), *he diligently* (*σπουδαίως*, *with haste and zeal*) *sought for me and found (me)*. Some editors read *σπουδαιότερον*, *very diligently*. — *δῶη αὐτῷ κτέ.*, *May the Lord grant to him to find mercy from the Lord in that day* (the great and final day). Do *κύριος* and *κυρίου* both mean the same person, i. e. the Lord Jesus Christ? Some understand it thus; others that *κύριος* refers to the Son and *κυρίου* to the Father. This prayer may surely be offered for a man while still living with as much propriety as after his death. — The affection and gratitude of Paul lead him to add another remark respecting Onesiphorus. *καὶ ὅσα . . . διηκόνησεν* (*δια-κονέω*), *κτέ.*, *And how many services he rendered in Ephesus thou knowest very well* (*βέλτιον*, comparat., intens.). The reference may be to the services which he had formerly rendered to Paul, or to the entire church in Ephesus. Probably Timothy would understand more fully than the language expresses to what Paul referred. After the above references to his own experiences, and the exhortation to Timothy, and the allusion to the treatment which he had received from different persons now in Asia, he addresses Timothy again directly, affectionately, and earnestly in the next chapter.

CH. II. Vv. 1-13. Encouragements to endure and suffer as a good soldier of Christ Jesus. Vv. 14-26. Against vain discussions and investigations. Exhortation to pursue the Christian virtues and to be vigilant.

Vv. 1, 2. *Σὺ οὖν, . . . ἐνδυναμοῦ* (*ἐν-δυναμώω*) *κτέ.*, *Thou therefore* (in view of the cowardice of some and the courageous devotion of Onesiphorus), *my child* (note the affectionate address), *be strengthened* (*made powerful*) *in the grace which is in Christ Jesus* (the sphere, and the only sphere,

in which he could be strong). — *καὶ ἃ ἤκουσας . . . διὰ πολλῶν μαρτύρων*, *and the things which thou hast heard (didst hear) from me in the presence of many witnesses*. On διὰ w. the gen., cf. I. 6, note; also Rom. 2. 27, 4. 11, 12. 1, 14. 20, notes. It is not necessary to suppose that Paul here refers to any special occasion, as to the ordination of Timothy. Many times, no doubt, Timothy had heard Paul preach the doctrines of the gospel, and these were to be communicated to others who were trustworthy. — *ταῦτα παράθου (παρατίθῃμι) κτέ.*, *these things do thou commit to faithful men*. Note the connection of παράθου with παραθήκη: I. 12, 14, and I Tim. 6. 20. — *οἷτινες ἱκανοὶ . . . διδάξαι*, *who (such as) shall be able to teach (shall be competent to teach) others also*. It should be borne in mind that the doctrines of Christianity at this early period, when this Epistle was written, were promulgated almost entirely by preaching and oral instruction. That portion of the N. T. which had already been written was in the hands of very few. Hence the importance of this injunction.

Vv. 3, 4. *συνκακοπάθησον* (cf. I. 8, note), *Suffer hardship (-κακο-) with (me)*. μοί is readily supplied here, as no other dat. is expressed. Note the asyndeton. The transition in thought, from communicating the truth to soldier-like endurance, though seemingly abrupt, was very natural. — *ὡς καλὸς στρατιώτης κτέ.*, *as a good soldier of Christ Jesus*. The life of the soldier and the gymnastic contests were familiar to all those to whom Paul wrote his epistles; hence many of his illustrations. The parables and illustrations of our Lord, on the contrary, were drawn chiefly from the natural world, — the objects by which he and his hearers were surrounded. — *οὐδεὶς . . . ἐμπλέκεται κτέ.* (the statement of a general and well-known truth), *No one while serving in an army becomes involved in the affairs of business life*. βίος, *life, livelihood, means of living*, is used here very much as we use the term *business* or *business life*. — *ἵνα . . . ἀρέσῃ (ἀρέσκω)*, (having this end in view) *that he may please him who enrolled him in the army, or enrolled him as a soldier*.

Vv. 5, 6. *ἐὰν δὲ καὶ ἀθλῇ τις*, *And if one also contend in the games (contend as an athlete)*. — *οὐ στεφανοῦται*, *he is not crowned, or as mid., he does not win a crown*. στέφανος, *a crown, a wreath, a garland*; usually, as the prize of victory; Lat. *palma*, Eng. *palm*. — *ἐὰν μὴ νομίμως ἀθλήσῃ*, *if he may not have contended lawfully (according to rule)*. Note the constructions: ἐὰν w. pres. subjunc. and ἐὰν w. aor. subjunc. (Lat. fut. perf.). Winer, § 42, 3, b. — *τὸν κοπιῶντα (κοπιῶω) γεωργὸν δεῖ κτέ.*, *It is necessary that the husbandman (or, as we say in this country, farmer), who labors, first take a share of the fruits*. This thought appears to be introduced at this point as an encouragement to Timothy, who was God's laborer, after the warnings in the two preceding verses against becoming too much involved in business affairs. The general truth (not the

specific application of τῶν καρπῶν, or of any one word in the sentence] is alone to be thought of; and such is the application of Paul in the next verse.

Vv. 7, 8. νόει (imperat. pres., fr. νοέω) δ λέγω, *Consider, bear in mind* (νοῦς), *what I say*. He was not to give it a mere passing thought. Or νόει may signify, *exercise your mind upon, perceive the meaning of, intellige* (Vulg.). — δώσει γάρ σοι κτέ., *for the Lord will give thee understanding, comprehension, intelligence, in all things*. On σύνεσιν, cf. Col. 1. 9, note. — Μνημόνευε (pres. imperat.) κτέ., *Remember (habitually), keep in remembrance, Jesus Christ*. This would enable him the better to live and act as above exhorted. — ἐγχερμένον (ἐγείρω) ἐκ νεκρῶν, *raised (or risen, R. V.) from the dead*. — κατὰ τὸ εὐαγγελίον μου, *according to my gospel*, i. e. *according to the gospel intrusted to me, which I preach*. Cf. 1 Cor. 15. 1, Rom. 2. 16. The descent of Jesus Christ from David in fulfilment of prophecy, and his resurrection from the dead, were leading topics in the preaching of the gospel. Cf. Rom. 1. 1-5.

Vv. 9, 10. ἐν ᾧ κακοπαθῶ κτέ., *in which* (i. e. *in preaching which, as the sphere of action*) *I am suffering hardship even to bonds as a criminal*. — ἀλλὰ ὁ λόγος . . . οὐ δέδεται (δέω), *but* (introducing a sudden and joyful turn in the thought) *the word of God is not (has not been) bound*. Note the paronomasia, μέχρι δεσμῶν . . . οὐ δέδεται. Paul in bonds had enjoyed more than one opportunity to tell the good news of Christ and the salvation which he offered to men, to say nothing of the Epistles written in his prison. Indeed, the word had been preached to many persons who would never have heard it if Paul had not been a prisoner. Besides this, a great multitude of others, men and women, throughout the Roman Empire, were telling the good news, thus confirming the statement, ὁ λόγος τοῦ θεοῦ οὐ δέδεται. Cf. Acts 8. 4. — διὰ τοῦτο, *On this account, therefore* (because the word of God is not bound; in the joyous assurance that it is preached and will continue to be preached). I see no logical difficulty in referring this clause to what precedes, — the more frequent reference of τοῦτο. Alf. et al., however, connect it with what follows, ἵνα κτέ. — πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, *I endure all things* (i. e. *all that I am called to endure*) *on account of the elect*; ὑπομένω, *to remain under, to bear, endure* (R. V.). Cf. verse 12. Note that ὑπομένω and ὑπομονή have the same stem. In the Old Version ὑπομονή is usually rendered *patience*; in the R. V., *patience or steadfastness*. May we not, making it correspond w. ὑπομένω, generally render it *endurance*? Cf. Rom. 5. 3, note. Does not the word *patience* as now usually understood correspond very nearly to μακροθυμία? (rendered *long-suffering*, a word little used in the ordinary language of to-day). διὰ τοὺς ἐκλεκτοὺς, cf. Eph. 1. 4, ἐξελέξατο, note. — ἵνα καὶ αὐτοὶ . . . τύχωσιν (τυγχάνω) κτέ., *that they also (they too) may obtain salvation, that which is in Christ Jesus, with glory eternal*. Surely a

strong motive to endurance for every minister of the gospel and every Christian. Who of us can estimate how much in the providence of God the endurance of Paul has had to do with the salvation of millions of human souls? Paul himself could not make the estimate.

Vv. 11-13. Πιστὸς ὁ λόγος. Cf. 1 Tim. 1. 15, note. Whether this refers to what precedes or points to what follows is not certain. The expositors seem to be about equally divided in opinion. Referring it to what precedes, the force of γάρ in the next sentence is more apparent. Thus, *Faithful (trustworthy) is the word* (just spoken, that the elect shall obtain salvation in Christ Jesus with glory eternal); *for if we died with him, we shall also live with him*, etc. So Chrys., Theoph., Wiesinger, Ell., et al. Yet Alf., Van Oost., Huther, et al., understand πιστὸς ὁ λόγος as pointing to what follows, and γάρ as either explicative, or as giving a reason for πιστός. The three sentences introduced by εἰ are thought by some to have been part of an ancient hymn. Cf. 1 Tim. 3. 16.—*συναπεθάνομεν, συν-απο-θνήσκω. συνζήσομεν*, Lex. συζάω. The dying here spoken of is understood, not as in Rom. 6. 2, 8, of death to sin, but of a constant exposure to physical death on becoming a Christian; as Paul says in 1 Cor. 15. 31, *I die daily*, and in 2 Cor. 4. 10, *always bearing about in the body the dying of Jesus*.—*συνβασιλεύσομεν*, *we shall reign as kings with* (him). Note the four forms, εἰ w. the aor., εἰ w. the pres., εἰ w. the fut., and again εἰ w. the pres., all indic.; ἀρνησόμεθα, ἀρνέομαι.—εἰ ἀπιστοῦμεν, *If we are ἀπιστοί, without faith, faithless*. Note ἐκεῖνος, and above, *καὶ ἐκεῖνος* (= καὶ ἐκεῖνος), *that one, he* (emphat.), in distinction from us.—*ἀρνήσασθαι . . . οὐ δύναται*, *for he cannot deny himself*. Note the statement, *he cannot*. There are, then, some things which he cannot do, and which we need have no fear of his ever doing. To be faithless would be to deny himself.

Vv. 14, 15. Ταῦτα ὑπομνήσκει, *These things (these truths) suggest to the memory* (i. e. of those over whom he had charge, to whom he preached), *Remind (them) of these things*; implying that they had already heard these truths from Paul, and needed now to be reminded of them by Timothy.—*διαμαρτυρόμενος* (διαμαρτύρομαι) κτέ., *solemnly charging (them) in the presence of God*. Cf. 1 Tim. 5. 21.—*μὴ λογομαχεῖν* (only here in N. T.; cf. *λογομαχία*, 1 Tim. 6. 4, Eng. *logomachy*), *not to war about words, not to engage in wordy controversies*. There must have been some important reason for so solemn a charge.—*ἐπ' οὐδὲν χρήσιμον, κτέ.*, (*a thing, a course*) *profitable for nothing, tending to a subversion (an overthrow) of those who hear*. A frequent result of wordy controversies.—*σπουδάσων* (σπουδάσω) . . . *παραστήσαι* (παρίστημι) κτέ., *Be in earnest to present thyself approved in relation to, or unto* (R. V.) *God*. In other, and human, relations he might fail to meet with approval. That was a matter of secondary importance. But in his relations to God he could not be too much in

earnest to obtain approval. — ἐργάτην ἀνεπαίσχυντον (ἀν-επ-αῖσχυντος, verbal adj.; cf. ἐπαισχύνομαι), a workman not to be put to shame, or that cannot be put to shame. — ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, cutting, laying out, in a straight line (a metaphor from the laying out of roads) the word of truth; not laying out any devious or side ways. Cf. in Gal. 2. 14, the metaphor in οὐκ ὀρθοποδοῦσιν: also τροχιάς ὀρθάς, Heb. 12. 13.

Vv. 16–18. τὰς δὲ βεβήλους κενοφωνίας περιστάσο, *But profane* (1 Tim. 1. 9, 4. 7, 6. 20) babblings (1 Tim. 6. 20) avoid, turn thyself about so as to avoid (Thayer, περιστήμι); for they (i. e. the persons who utter these vain babblings; this reference of they is indicated by the next clause) will proceed to a greater degree of impiety, or further in impiety. — καὶ ὁ λόγος αὐτῶν κτέ., and their word (the word of those who utter these vain babblings) will eat (lit. will have pasturage or food, see Lex. νομή) as a gangrene, as an ulcer. Luther translates γάγγραινα, *Krebs, a cancer*. — ὧν ἐστὶν κτέ., Of whom are (same const. as in 1. 15) Hymenæus and Philētus. Of Philetus nothing more is known; Hymenæus is perhaps the same as the one mentioned in a similar manner in 1 Tim. 1. 20. — οἵτινες . . . ἡστόχησαν (1 Tim. 1. 6, 6. 21), men who as it respects the truth have erred (have missed the mark, see Lex. ἀστοχέω). — λέγοντες κτέ., saying that a resurrection had taken place already. This was the point where they had erred. If we adopt the reading τὴν ἀνάστασιν, we should render the clause saying that the resurrection, etc. On the subject of the resurrection, see 1 Cor. ch. 15. — καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν, and (thus) they overturn (subvert) the faith of some. An error like this was subversive of all true faith.

V. 19. ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, *However the firm foundation of God* (that which he has laid, θεοῦ, gen. of author) stands. This firm foundation most naturally denotes the church of God on earth. This has not been, and never can be, overthrown by false teachers, of which there have been many in all the centuries. — ἔχων τὴν σφραγίδα ταύτην (introduces a further description of this foundation), having this seal, or, more properly here, impression of a seal (Lex. σφραγίς). This word denotes something more solemn and binding than ἐπιγραφήν, inscription. The words following are the impression of the seal: ἔγνω κύριος τοὺς ὄντας αὐτοῦ, *The Lord knoweth those who are his* (those who belong to him): ἔγνω (γιγνώσκω), gnostic aor. — καὶ (introduces another inscription or impression of the seal), ἀποστήτω (ἀφίστημι) ἀπὸ ἀδικίας κτέ., and (this), *Let every one who names the name of the Lord depart from* (stand away from) *unrighteousness*. These sentences seem to be in allusion to Numbers 16. 5, and 26. — ἀδικία, sometimes rendered *iniquity*, is the opposite of δικαιοσύνη, righteousness, and hence is more accurately translated *unrighteousness*. ἀνομία, a disregard of law, is usually rendered *iniquity*.

Vv. 20, 21. Some one might at this point suggest, notwithstanding these sacred inscriptions on the firm foundation of God, there are as a matter of fact some who by profession belong to the visible church of God who do not depart from unrighteousness. This leads to the following illustration. ἐν μεγάλῃ δὲ (continuative) οἰκίᾳ κτέ., *Now in a great house there are not only golden and silver vessels (or utensils), but also wooden and earthen ones.* For a similar illustration, cf. 1 Cor. 3. 12, — the precious material and that which is comparatively worthless. — καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν, *and some are for honor, others for dishonor.* Cf. Rom. 9. 21, note. — ἐὰν οὖν τις ἐκκαθάρῃ (2 aor. act. subjunc. of ἐκκαθαίρω) κτέ., *If therefore any one cleanse himself (or shall have cleansed himself) from these.* The word *purge*, as now usually understood, is quite too limited in meaning for ἐκκαθαίρω. See Lex. — ἀπὸ τούτων. This refers most naturally to ἃ δὲ εἰς ἀτιμίαν, which represents in a figure the false teachers and their doctrines. — ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον (ἁγιάζω), κτέ., *he will be a vessel for honor (to be highly prized and honored), sanctified (set apart to a sacred use and cleansed), useful to the master, for every work (that is) good made ready (ἡτοιμασμένον, ἑτοιμάζω).*

V. 22. τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε, *But flee from* (an expressive word, *run away and escape from*, see Lex. φεύγω) *the desires incident to younger persons.* νεωτερικός, fr. νεώτερος, *younger*, and -ικός, *pertaining to*; ἐπιθυμία, *a desire* (fr. ἐπί, *upon or towards*, and θυμός, *mind, heart*). The word *lusts*, as now commonly understood of carnal desires, expresses but a small part of the meaning of the word. Here it includes all the evil longings of mind and heart. Sensual indulgences, which degrade a man to the level of a brute, are loathsome and wicked; but the intense selfishness of the human heart and the total disregard of a neighbor's welfare, which often exist under a very respectable covering, are far nearer the character of Satan, are far more prevalent and insidious, and hence far more dangerous. Cf. 1 Tim. 6. 9, note. — διώκε (note the position, contrasting this word pointedly with φεύγε) δὲ κτέ., *but pursue* (with all possible earnestness, as a hunter pursues game, see Lex.; cf. 1 Tim. 6. 11) *righteousness, faith* (in the usual N. T. sense), *love* (also in the N. T. sense, *Christian love*), *peace with those who call on the Lord out of a pure (clean, cf. ἐκ-καθάρῃ) heart.* Timothy could hardly expect peace with others than these, and is not exhorted to seek it. Were the exhortations of this entire verse generally obeyed, what a different world we should see!

Vv. 23, 24. τὰς δὲ μωρὰς . . . παραιτοῦ (παρ-αίτεομαι), *But the stupid and ignorant questionings* (those which are prevalent, which characterize the false teachers) *refuse* (*eschew*, Ell., Wiclif, Coverdale, lit. *beg off from, decline, refuse to hear*). Has this exhortation lost its importance in our

day? — εἰδὼς (introducing the reason for the exhortation) ὅτι γεννώσιν (γεννάω) μάχας, *knowing that they beget (or engender) conflicts (or quarrels)*. The word *strife*, by which we render ἔρις, is not so strong as μάχη. — δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, *and a servant of the Lord must not engage in conflicts (or quarrels)*. The connection shows what sort of conflicts Paul here refers to. — ἀλλὰ ἥπιον εἶναι (sc. δεῖ) πρὸς πάντας, κτέ., *but must be gentle (kind) towards all men, fitted to teach, apt and skilful in teaching* (Thayer), *forbearing* (ἀνεξίκακον, fr. ἀνέχομαι and κακός, *enduring evil*). These words, directed to Timothy, apply to all who are in a like position with him.

Vv. 25, 26. ἐν πραύτητι παιδεύοντα κτέ., *in meekness disciplining those who set themselves in opposition*. παιδεύω, fr. παῖς, *a child*, implies (in distinction from διδάσκω, *to teach*) *instruction, correction, discipline*; often rendered *chasten* (1 Cor. 11. 32, 2 Cor. 6. 9, Heb. 12. 6, 7, 10). Observe that the *discipline and instruction* should be *in meekness*. Is there not often a failure in this particular? — μήποτε κτέ., an elliptical const., found chiefly in later Greek. In administering this discipline, the question is in the mind, *whether or not at any time (μήποτε) God may give to them repentance*. It may be rendered briefly *if perhaps*. Cf. Luke 3. 15 for a similar use. See Butt. p. 354, note. — δῶη (optat., Att. δόη, W-H. read δῶη or δῶη, Att. δῶ) . . . μετάνοιαν εἰς κτέ., *may give to them repentance (leading) into a definite knowledge of the truth* (i. e. Christian truth). It is noteworthy how seldom Paul uses μετάνοια (four times) and μετανοέω (but once); yet Luke, the companion of Paul, uses both verb and noun oftener than any other N. T. writer. With Paul the words πίστις and πιστεύω are far more prominent. May we discover in the use of these words, *repentance, faith*, something of the progress of doctrine in the N. T.? — καὶ ἀνανήψωσιν (ἀνα-νήψω, *to be sober, to drink no wine*) ἐκ τῆς . . . παγίδος, *and they may become sober again* (as if from a drunken revel), *escaping out from the snare (or trap) of the devil*. — ἔωγρημένοι (ζωγρέω, *to take alive, take captive*) ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *after having been taken captive by him (and led) into that which he (wicked as he is) has willed*. ἐκείνου has, I think, some such force as I have indicated. With the majority of expositors, I refer αὐτοῦ and ἐκείνου to the same noun, διαβόλου: and there certainly is not, as Ell. suggests, an "almost insurmountable objection" to this construction, if the proper force of ἐκείνου (*that person, that notorious character*) as distinguished from αὐτοῦ (the simple personal pron. *him*) be observed. I agree with Alf. that "there is no real difficulty whatever in the application of αὐτοῦ and ἐκείνου to the same person." See Thayer, Lex. ἐκεῖνος, 1. b. ff. The Eng. R. V. renders "having been taken captive by the Lord's servant unto the will of God." The Amer. R. V. does not adopt this, and comparatively few translators and expositors have understood the sentence thus.

These verses indicate the fearful state into which the Christian may fall, — yet with the hope of deliverance, — and also the means which his pastor should use to that end.

CH. III. Vv. 1-9. A prediction respecting the last days. Vv. 10-17. Exhortation to Timothy, who had known the life of Paul, to remain true to the instructions which he had received and to the teachings of the Sacred Scriptures.

Vv. 1-5. **Τοῦτο δὲ γίνωσκε**, *And know this* (pointing to what follows). This topic is in continuance of the last paragraph, where the dangerous tendencies of the time are dwelt upon. — **ἐν ἐσχάταις ἡμέραις**, *in the last days* (article omitted, Winer, § 19, p. 124). Cf. 1 Tim. 4. 1. It is useless to attempt to define these expressions more than the writer has done. — **ἐνστήσονται** (**ἐν-στήμι**), *there will set in, will come*. — **καιροὶ χαλεποί**, *difficult, hard, grievous times* (or *crises*; note the difference between **καιρός** and **χρόνος**). — **ἔσονται γὰρ οἱ ἄνθρωποι** (generic article) **κτέ.**, *For men will be lovers of self*. Note this first thought, the first trait before the mind of the writer, — the opposite of **ἀγάπη**, — “the true root of all evil and the essence of all sin,” Ell. The words following present special traits, all combining to form one general conception. — **φιλάργυροι**, *lovers of money*; closely akin to the preceding. Cf. 1 Tim. 6. 10. — **ἀλαζόνες**, **κτέ.**, *boastful, haughty* (contains the ideas *arrogant and overbearing*), *railers* (those who speak evil of all that is good), *disobedient to parents, unthankful, unholy* (in character and conduct, regardless of law human and divine, see Lex. **ῥσιος**), *without natural affection* (from **α** priv. and **στέργω**, *to cherish, to love*, as a parent loves a child or as a husband loves a wife, see L. & Sc., perhaps *without family affection* would convey the idea more nearly), *implacable* (**ἄσπονδοι**, fr. **α** priv. and **σπονδή**, *a drink-offering*, as the sign of a truce, *admitting of no truce*), *calumniators* (or *slanderers*), *without self-control* (**α** priv. and **κράτος**, *incontinent, licentious*), *fierce* (**ἄν-** priv. and **ἡμερος**, *untamed, savage*), *not loving the good* (**ἄ-φιλ-ἀγαθοί**, *traitors, headlong* (*rash, reckless*), *puffed up* (*wrapped in smoke, conceited*, see Lex. **τυφώω**), *lovers of pleasure rather than lovers of God*. — **ἔχοντες μόρφωσιν . . . ἡρνημένοι** (**ἄρνέομαι**), *having* (or *holding*) *a form of godliness* (or *piety*), *but having* (practically) *denied the power of it*. — **καὶ τοὺτους ἀποτρέπον**, *from these also turn away* (pres. imperat., *continue to turn away*). This exhortation implies that such persons already existed; see below, **εἰσιν**. A most remarkable and truthful description, which will bear study and reflection. What a careful observer of human character Paul must have been! Cf. Rom. 1. 29, where he describes in a similar manner those who were still in heathenism, who had made no profession of Christianity.

Vv. 6, 7. ἐκ τούτων γάρ εἰσιν κτέ., *For of these* (the persons just described) *are those who press into, creep into, the houses.* Note here the pres. εἰσίν. The above description was introduced by the fut. ἐνστήσονται and ἔσονται, but the characters described were already in existence. — καὶ αἰχμαλωτίζοντες γυναῖκάρια (diminutive of γυνή, expressing contempt), and *taking captive (captivating) silly women* (mulierculas, Vulg.). — σεσωρευμένα (σωρεύω, fr. σωρός, a heap) ἁμαρτίαις, *heaped with sins, having upon them heaps of sin* (a fearful metaphor). — ἀγόμενα ἐπιθυμίαις ποικίλαις, *led by various (manifold) lusts.* This rendering of ἐπιθυμίαις in this connection seems suitable. Cf. 2. 22, note. — πάντοτε μανθάνοντα . . . δυνάμενα (observe that these participles agree w. γυναῖκάρια, not w. οἱ ἐνδύνοντες), *always learning and never able to come into a definite knowledge of the truth* (i. e. gospel truth). Cf. 1 Tim. 2. 4. Note here μηδέποτε, where an Attic writer would probably use οὐδέποτε.

Vv. 8, 9. ὃν τρόπον . . . οὕτως, *In what manner, as . . . so.* — Ἰαννῆς καὶ Ἰαμβρῆς, *Jannes and Jambres*, — names transmitted by Jewish tradition. Timothy would readily understand the reference; and there is no reason to suppose that the tradition was untrue, although this passage affords the only knowledge which we now possess respecting these persons. "According to ancient Hebrew tradition, they were chief among the magicians who opposed Moses (Exod. 7. 11, 22). . . . Objections urged against the introduction of these names, when gravely considered, will be found of no weight whatever. Why was the inspired apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten?" Ell. — ἀντέστησαν (2 aor. act. intrans.) . . . ἀνθίστανται, *stood in opposition . . . stand in opposition, oppose.* Note the force of ἀντί in compos., — a meaning which it seldom or never has as a separate preposition. — καὶ οὗτοι, *these also* (i. e. οἱ ἐνδύνοντες), as well as Jannes and Jambres. — ἄνθρωποι κατεφθαρμένοι (κατα-φθείρω) τὸν νοῦν, ἁδόκιμοι κτέ., *men corrupted in mind* (cf. 1 Tim. 6. 5, note), *reprobate (not standing the test, see Lex.) concerning the faith.* — ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον, *But they shall not advance further.* Although, as is said in 2. 16, *they will advance to a greater degree of impiety*, and in 3. 13, *wicked men and impostors will advance upon that which is worse*, yet what is here said is also true, that *they shall not advance to a further degree*, i. e. of mischief and evil influence, without detection and exposure, for the reason assigned in the following words. — ἡ γὰρ ἄνοια αὐτῶν κτέ., *for their folly (want of sense) will be openly manifest to all, as that of those men* (Jannes and Jambres) *also became.*

Vv. 10, 11. Σὺ (emphat. posit.) δὲ παρηκολούθησάς (παρ-ακολουθῶ) μου τῇ διδασκαλίᾳ, κτέ., *But thou* (in distinction from these corrupt men) *didst follow (or hast followed) my teaching, leading, purpose (end pro-*

posed), *faith, patience, love, endurance, persecutions, sufferings, such* (persecutions and sufferings) *as befell me in Antioch, in Iconium, in Lystra; such persecutions as I endured* (ὑπήνεγκα, ὑπο-φέρω). Cf. Acts 13. 50; 14. 2 ff. It may be supposed that Timothy was particularly well acquainted with these regions, and with all that befell the apostle there. Cf. Acts 16. 1 ff. παρακολουθέω (used in various relations, both physical and mental), *to follow closely, to follow an example; to follow with the mind, to know well*: in all the particulars here enumerated, Timothy had known well the life of Paul, and had sought to follow his example. ἀγωγή, *a leading, guiding, conducting*. μακροθυμία is, I think, best rendered by the English word *patience*; and ὑπομονή, *endurance* (lit. *a remaining under*). οἷα . . . οἷους, *such as, what sort or manner of*, Lat. *qualis*. — καὶ ἐκ πάντων με ἐρύσατο (ρύομαι) ὁ κύριος, *and from all the Lord rescued (delivered) me*. Note ὁ κύριος in the emphatic position.

Vv. 12, 13. καὶ πάντες δὲ οἱ θέλοντες ζῆν (ζῶω) . . . διωχθήσονται (διώκω), *And all too who wish to live piously (to lead lives of piety) in Christ Jesus will suffer persecution (will be persecuted)*. The force of καὶ goes w. πάντες, *all also, or all too*; δέ connects the sentences; cf. 1 Tim. 3. 10, καὶ οὗτοι δέ, *and these also*; οἱ θέλοντες, *those who wish and purpose, those whose will is to live*, etc. With the statement here, cf. John 15. 20, *if they persecuted me, they will also persecute you*; Matt. 10. 22, *ye shall be hated*, etc.; also 1 Thess. 3. 3. "This declaration clearly refers to the outward persecutions which the apostles and their followers were to undergo; it may be extended, however, in a practical point of view, to all Christians." Ell. — πονηροὶ δὲ ἄνθρωποι . . . ἐπὶ τὸ χεῖρον. Cf. verse 9, note. — πλανῶντες (πλανᾶω) καὶ πλανώμενοι, *causing to wander and wandering, or deceiving and being deceived*. Cf. Tit. 3. 3, note. How often and how naturally the two — deceiving and being deceived — go together! Is the "being deceived" any less of a misfortune?

Vv. 14, 15. σὺ (emphat. posit., cf. verse 10) δὲ μένε ἐν οἷς . . . ἐπιστῶθης (πιστώω), *But do thou abide in the things which* (οἷς attracted from the acc. to the case of the omitted anteced.) *thou didst learn (or hast learned) and (in respect to which) thou wast led to feel confidence (wast led to exercise faith)*. — εἰδὼς παρὰ τίνων ἔμαθες (μανθάνω), *knowing* (particip. causal, *since thou knowest*) *from whom thou didst learn (them)*. Some editors read here παρὰ τίνος, which would naturally refer to Paul. With the plur. τίνων, it would include what is said in ch. 1. 5; cf. ἀπὸ βρέφους, verse 15 — καὶ (sc. εἰδὼς) ὅτι ἀπὸ βρέφους (βρέφος), *and that from a little child* (from an early age); ὅτι in the Vulg. is rendered as causal *quia*, also by Luther *weil*; but the declarative meaning seems more natural, and is now usually preferred. — ἱερὰ γράμματα (made definite by the attributive clause τὰ δυνάμενα κτέ.) οἶδας, *thou knowest (or hast known) the sacred writings (or scriptures, i. e. of the O. T.)*. The expression is not found elsewhere in

the N. T.—τὰ δυνάμενά σε σοφίσαι (aor. infin. fr. σοφίζω) εἰς σωτηρίαν, *which are able to make thee wise (to furnish thee with a wisdom leading) into salvation.* — διὰ πίστεως τῆς ἐν Χρ. Ἰησ. (this clause is to be taken with the entire preceding one, *which are able, etc.*), *through faith (the means and the only means) which is in Christ Jesus (the sphere and the only sphere in which true saving faith can exist).*

Vv. 16, 17. *πᾶσα γραφή θεόπνευστος κτέ., Every scripture (or All scripture, B. U.; the idea all scripture would be expressed regularly by ἡ πᾶσα γραφή: cf. πᾶσα οἰκοδομή, Eph. 2. 21, note) being inspired of God (is) profitable also, or Every scripture (is) inspired of God and profitable.* It is by no means certain, either grammatically or logically, whether *θεόπνευστος* is an attributive or a predicate adj. here, nor is the idea materially changed. In the N. T. *γραφὴ* regularly refers to the O. T.; and the divine inspiration of that is repeatedly and emphatically affirmed in the N. T. — *πρὸς διδασκαλίαν, κτέ., for teaching, for reproof (for the refutation of error and conviction or proof of the truth; cf. the verb ἐλέγχω, Lex.; the idea is not materially changed whether we read ἐλεγχόν or ἐλεγχον (Ell. et al.), yet the ending -μός denotes more distinctly the act; see Good., H-A.), for correction (for a setting up again, a setting right again), for discipline (cf. 2. 25, παιδεύοντα, note) which is in righteousness.* This attributive implies that there may be *discipline* or *education* which is not *in righteousness*; and is it not true now that very much of the *discipline* or *education* in other books than the Bible is very far from being *in righteousness*? Note that all which Paul here says is affirmed of the Old Testament. Would the careful study of the New Testament also in our institutions of learning be any less profitable in either of the particulars here specified? Can we afford in a liberal (?) education to leave out THE BOOK, — that book which has exerted and is now exerting more influence in the world than any other book? — *ἵνα ἄρτιος ᾦ . . . ἐξηρτισμένος (ἐξ-αρτίζω, same deriv. w. ἄρτιος), that the man of God may be complete (fully equipped and on hand NOW, ἄρτι), for every good work made complete. τέλειος, complete, perfect, full-grown, in opposition to the idea of νήπιος: ἄρτιος, complete, in opposition to the idea of that which is partial. ἐξαρτίζω, only twice in N. T. (cf. Acts 21. 5); καταρτίζω, in nearly the same sense, thirteen times.*

CH. IV. Vv. 1-8. A solemn charge to Timothy to continue faithful in the midst of those who pervert the truth, since Paul himself will soon cease his labors and receive his reward. Vv. 9-18. Some special requests; items of information respecting individuals; a reference to his trial: and an expression of confidence in regard to his final deliverance and future reward. Vv. 19-22. Salutations; personal items; the farewell words.

Vv. 1, 2. Διαμαρτύρομαι κτέ. Cf. 1 Tim. 5. 21. — τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, *who is about to judge living and dead*; to be understood, not of those who are spiritually living and spiritually dead, but in the literal sense, those who are still living at his final coming, and those who shall have departed from this life. Cf. 1 Pet. 4. 5. — καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, *and (I solemnly charge thee) by his appearing and by his kingdom* (acc. w. a verb of charging or conjuring; see Gr.). The reference here seems to be to his final appearing, and to his kingdom in which we expect to reign with him. Cf. 1 Tim. 6. 14, note on the different uses of ἐπιφάνεια. — κήρυξον (κηρύσσω) τὸν λόγον, *Proclaim, publish as a herald (κήρυξ) the word*. Timothy would have no doubt what *word* was meant. Note the asyndeton throughout this sentence, imparting life and force to each member. — ἐπίστηθι (2 aor. act. imperat. fr. ἐφίστημι), *stand by or near, be at hand, be ready* (cf. ἐφέστηκεν, verse 6). — εὐκαίρως ἀκαίρως (εὖ-, ἀ-, καιρός, *a critical time, a favorable time*, Lat. *opportunitas*), *when the opportunity is favorable (εὖ-), when it is unfavorable (ἀ-)*; be ever ready for work, whether the signs are favorable or unfavorable. — ἔλεγχον (ἐλέγχω), *prove, reprove, refute, convict* (the word covers all these ideas), *bring to the test*. Timothy was to resort to the closest logical argument as well as to exhortation. — παρακάλεσον (παρα-καλέω), *exhort, beseech, comfort*; the word includes these three ideas, and which is the most prominent it would be difficult to determine. John does not use the verb, or the subst. παράκλησις, but he alone uses παράκλητος, imperfectly translated *comforter*, and in 1 John 2. 1, *advocate*. May we not expect that the earnest gospel preacher will *exhort, beseech, comfort*, all in the same sermon? — ἐπιτίμησον (ἐπι-τιμάω), *rebuke*. In W-H. and R. V. it stands before παρακάλεσον. The word occurs often in Matt., Mark, and Luke; elsewhere in the N. T. only here, and in Jude once. — ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ, *In all patience and teaching* (πάσῃ, *every*, i. e. on every occasion and to the fullest extent). Connect this clause with the three imperatives preceding.

Vv. 3, 4. ἔσται γὰρ καιρὸς . . . ἀνέξονται (ἀν-έχομαι), *For (introducing a reason for making the most of the present opportunities) there will be a time (a crisis) when they will not endure (will not hold up under) the healthful doctrine*: ὑγιαίνουσας, cf. 1 Tim. 1. 10; 6. 3; 2 Tim. 1. 13; Tit. 1. 9; 2. 1, 2: διδασκαλία, as distinguished from διδαχῇ, signifies more properly *doctrine* (the abstract idea), while διδαχῇ = δίδαξις, the act of *teaching*: διδασκαλία occurs much oftener than διδαχῇ in the Pastoral Epistles. — ἀλλὰ . . . κνηθόμενοι τὴν ἀκοήν, *but, with tickled ears* (lit. *tickled as to the ear*, see Lex. κνήθω: I think the metaphor *tickled* is much more common and intelligible than *itching*; we speak of a preacher who *tickles* the ears of the multitude, but not of one who makes the ears *itch*! — so Martin, *aimant qu'on leur chatouille les oreilles, par des discours agréables*), *they*

will heap up for themselves teachers according to their own desires. With ἐπισωρεύουσιν, cf. σεσωρευμένα, 3. 6; σωρεύσεις, Rom. 12. 20. "Heaps of teachers who tickle the ears" is an allusion rather more truthful than complimentary. This was something in the future (ἔσται κτέ.). When? — καὶ . . . ἀποστρέψουσιν (ἀπο-στρέφω) . . . ἐκτραπήσονται (ἐκ-τρέπω), and will turn away their ears from the truth and will be turned aside to the myths (or legends). Cf. 1 Tim. 1. 4, note on μύθοις, also 4. 7, Titus, 1. 4: στρέφω, to twist, to turn; "originally the same word with τρέπω," L. & Sc. Note καὶ . . . μὲν . . . δὲ κτέ. The καὶ connects the double sentence with what goes before, — and (two things they will do) they will not only turn away their ears from the truth, but will be turned aside (ἐκ-), etc. I can see no good reason for giving τραπήσονται (2 fut. pass.) the force of the mid. Cf. 1 Tim. 1. 6.

Vv. 5, 6. σὺ (emphatic position, *thou*, contrasted with those just mentioned) δὲ νῆφε κτέ., *But be thou sober* (free from everything that can stupefy, Lex. νήφω) *in all things.* — κακοπάθησον (cf. 2. 3, 9), κτέ., *suffer hardship, do the work of a preacher of the gospel.* The English word *evangelist* has now acquired a meaning more limited than the Greek word, which signifies *one who preaches the gospel* as pastor or in any other position. — τὴν διακονίαν σου πληροφόρησον (πληροφορέω), *thy service fully perform, bring to a full measure.* The word *ministry* has now acquired a meaning so professional that it no longer conveys the idea of διακονία. — Ἐγὼ (emphatic) γὰρ ἤδη σπένδομαι, *For* (introducing the reason for the preceding exhortation: Paul was soon to be called away from his earthly labors, hence the greater responsibility of Timothy) *I already am being poured out as a drink-offering*; see Lex. σπένδω. Cf. σπονδή, *a drink-offering*; see Philip. 2. 17, note. — καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφίστηκεν, *and the moment of my departure* (the moment for me to weigh anchor or to break up my tent; cf. Philip. 1. 23, note on ἀναλῦσαι) *is at hand.* I prefer this rendering to that of the R. V., *is come.* Cf. ἐπίστηθι, verse 2, *stands by, is all but here* (Ell.); *instat* (Vulg.); I understand Luther's *vorhanden* to mean *impending, imminent*; *steht nahe bevor* (Huther); *s'approche* (De Sacy). Note καιρός, *the exact or critical time, the moment.*

Vv. 7, 8. τὸν καλὸν ἀγῶνα ἡγωνίσμαι (cf. 1 Tim. 6. 12; in Heb. 12. 1, ἀγῶνα with τρέχωμεν rendered *race*), *I have contended in* (and finished, pf.) *the good contest* (*prize contest*); a figure in this and the next clause drawn from those games with which the Greeks were so familiar. — τὸν δρόμον τετέλεκα, *I have finished* (*have ended*) *the race.* — τὴν πίστιν τητήρηκα (τηρέω), *I have kept* (as a sacred trust) *the faith.* Cf. 1. 14. With this triumphant passage written at the close of life, compare what Paul says at an earlier period in the midst of trials, 1 Cor. 9. 24-27, and, later than this, the record in Philip. 3. 12-14. — λοιπὸν . . . στέφανος. Note the

two emphatic words at the beginning and end of the sentence in Greek, *Henceforth . . . the crown*: ἀπόκειται μοι, *is laid away (and safely kept) for me*: ὁ τῆς δικαιοσύνης στέφανος, *the crown of righteousness*. Not the crown of the victor in an earthly contest, — the crown of laurel, — nor even the golden crown such as Ctesiphon proposed for Demosthenes, but *the crown of righteousness*. The gen. is used as descriptive of the character of the crown, — the crown the sign of, or the proof of, the righteousness which is by faith, and which belongs to such righteousness. — ὃν ἀποδώσει . . . ὁ δίκαιος κριτής, *which the Lord, the righteous judge* (the umpire who will make no mistake and commit no injustice), *will award to me* (*will give freely*, see Lex. ἀπο-δίδωμι) *in that day* (the great day of final awards). — οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι (ἀγαπᾶω) κτέ., *and not only to me, but also to all those who have loved, have welcomed* (who shall be found at that day to have loved and welcomed) *his appearing* (used as in verse 1). That day will come to the true Christian with a loving, joyous welcome on his part; but how different will it be with him who has not accepted Christ as his Saviour, and has not welcomed the appearing of that day!

Vv. 9-12. Σπουδάσον (σπουδάζω) . . . ταχέως, *Make haste, earnestly endeavor* (Ell., cf. 2. 15, note, Tit. 3. 12) *to come to me quickly*. The reason for this appears in what follows, — that he was almost alone. — Δημᾶς . . . ἐγκατέλιπεν (ἐγκαταλείπω, *to leave behind, to forsake*), *For Demas* (mentioned with Luke in Col. 4. 14, as sending a salutation; in Philem. 24, with Mark, Luke, and others, as οἱ συνεργοί μου) *forsook (abandoned) me*. The feelings of Paul were evidently hurt by the conduct of Demas. — ἀγαπήσας τὸν νῦν αἰῶνα, *having loved (or because he loved) the present world*. On the meaning of αἰὼν, cf. Eph. 1. 21, 2. 2. Probably Demas would say in self-defence that "his business engagements were too pressing" to remain longer in Rome. — Θεσσαλονίκην. *Thessalonica* was perhaps the home of Demas; so Chrys., εἴλετο οἶκοι τρυφᾶν. — Κρήσκης (the Greek form of the Latin word) κτέ., *Crescens* (sc. ἐπορεύθη) *into Gallia* (or *Gaul* or *Galatia*). It is uncertain whether Galatia or Gallia = Gaul is here meant. The legends respecting him are without historic foundation. — Τίτος εἰς Δαλματίαν, *Titus into Dalmatia* (part of Illyricum, on the coast of the Adriatic). No reproach seems to be cast on these two, yet it does not appear for what purpose they had gone to these countries. Perhaps the threatening and increasing dangers at Rome may have been the cause of their departure. — Λουκᾶς (perhaps a shortened form of Λουκανός) ἐστὶν κτέ., *Luke alone is with me*. Cf. Col. 4. 14, Philem. 24. Luke was with Paul in his second missionary journey (Acts 16. 10); goes with Paul to Asia (Acts 20. 6), to Jerusalem (Acts 21. 15); is with Paul, after he became a prisoner, at Cæsarea (Acts 24. 23), and at Rome (Acts 28. 16). Here we have the last authentic information of

him. Could he only have continued the narrative in Acts up to the date of this Epistle, or, still further, up to the date of Paul's martyrdom! — **Μάρκον ἀναλαβὼν κτέ.**, *Having taken up* (referring probably to taking Mark on board ship with him; cf. ἀναλαμβάνετε, Acts 20. 14) *Mark, bring (him) with thyself.* — **ἔστιν γάρ μοι . . . εἰς διακονίαν** (the end in view, that into which the thoughts are directed), *for he is to me useful for service.* Although the apostle had once refused to take Mark with him (Acts 15. 37 ff.), yet he had since then learned to value his assistance. For what kind of service Mark could be useful to Paul we are not informed. — **Τύχικον δὲ ἀπέστειλα** (ἀποστέλλω) **εἰς Ἐφεσον**, *But Tychicus* (mentioned in Acts 20. 4, Eph. 6. 21, Col. 4. 7, Tit. 3. 12) *I sent into Ephesus.* This would appear to be a second time that Tychicus had been sent to Ephesus; later than that mentioned in Ephesians and Colossians. Cf. Ell., Van Oost., Wiesinger.

V. 13. **τὸν φελόνην.** Both the form and meaning of this word are very doubtful. Perhaps the more common opinion is that φελόνης is a corrupted form of φαινόλης = Lat. *pænula*, a thick outer garment or cloak. Yet Chrys. suggests another interpretation, adopted by many, that it was the same as γλωσσόκομον, a bag (cf. John 12. 6; 13. 29) or sack; in this instance, one in which the books were kept, — **ἐνθα τὰ βιβλία ἔκειτο.** This appears to me not an improbable meaning. — **δὲν ἀπέλιπον . . . ἐρχόμενος φέρε,** *which I left in Troas with Carpus* (or *at the house of Carpus*, παρά w. the dat. often like the Latin *apud*, German *bei*, French *chez*), *in coming bring (with thee).* — **καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας,** *and the books* (i. e. probably *the papyrus rolls*), *especially the parchments* (probably the books written on parchment, a much more valuable material than papyrus). Of Carpus and the journey to Troas here alluded to nothing more is known. The visit mentioned in Acts 20. 6 was probably of a much earlier date, — six or more years. It has surprised some that Paul, with such a prospect of speedy death, should have asked Timothy to bring these articles. But Paul could not know how soon he would be put to death, and he wished, no doubt, to be active in the Master's service while life and strength lasted. What a valuable legacy he has left to the world in the Epistles which he wrote after he first became a prisoner! Does not the request here exhibit the intense activity of his mind?

Vv. 14, 15. **Ἀλέξανδρος ὁ χαλκεὺς . . . ἐνεδείξατο,** *Alexander the copper-smith* (the worker in bronze or copper) *showed many things to me* (that were) *evil, showed me much ill treatment* (Ell.). It is not certain whether this Alexander was the same as the one referred to in 1 Tim. 1. 20, or as the one mentioned in Acts 19. 33. The name was a common one, and they may have been three distinct persons. The one here mentioned appears to have been in Ephesus at this time. — **ἀποδώσει** (note here the fut., not

the optat. ἀποδῶν, which would express a wish) αὐτῷ κτέ., *The Lord will* (the simple statement of a fact) *reward him in full* (ἀπο-) *according to his works*. — *δὲν καὶ σὺ φυλάσσου*, *against whom be thou also on thy guard*, or *of whom do thou also beware* (Ell.). — *λίαν γὰρ ἀντέστη* (ἀνθίστημι) *τοῖς ἡμετέροις λόγοις*, *for* (introducing the reason why Timothy should be on his guard) *he greatly (exceedingly) withstood our words*. The close connection with what follows suggests that Alexander may have been in Rome at Paul's first defence, and may have acted violently against him. On that supposition *τοῖς ἡμετέροις λόγοις* would mean the words which Paul used in his first defence. They may, however, refer to something of an earlier date, — the words of Paul when he was preaching the gospel in Ephesus. Uncertain as the reference is to us, Timothy would without doubt understand it.

Vv. 16, 17. *ἐν τῇ πρώτῃ μου ἀπολογίᾳ*, *In my first defence* (i. e. in the court of justice at Rome). The expression *ἐν τῇ ἀπολογίᾳ . . . τοῦ εὐαγγελίου*, Phil. 1. 7, is used in a wholly different connection. — *οὐδεὶς μοι παρεγένετο . . . ἐγκατέλιπον*, *no one came forward with me* (to speak or act in my defence), *but all forsook me*; all left me behind (-κατα-) in (ἐγ-) my distress. Cf. verse 10. The word *all* must of course have reference to the Christians then in Rome. It would include that body of persons to whom the Epistle to the Romans had been written some years before. Of these no one came forward and stood by him. — *μὴ αὐτοῖς λογισθῇ*, *May it not be laid to their account*, — such a prayer as only a Christian heart could utter. Cf. the words of Stephen, Acts 7. 60, *Lord, lay not this sin to their charge*; and the words of our Lord, Luke 23. 34, *Father, forgive them, for they know not what they are doing*. — *ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν* (ἐν-δυναμώω) *με*, *But the Lord stood by me and made me powerful within* (ἐν-), *gave me inward power*. Cf. 1 Tim. 1. 12, note. Though the outward man may have been weak and perishing, yet the inward man was made powerful. Long before this he had written to the Corinthians that his inward man was renewed day by day (2 Cor. 4. 16). How often it has happened since then that there was within the Christian heart a power which the world could not understand! — *ἵνα δι' ἐμοῦ . . . πληροφρηθῇ* (πληροφωρῶ) *κτέ.*, *that through me the proclamation* (of the gospel) *might be fully made, and that all the gentiles might hear*. Paul, a prisoner before a Roman court, had an opportunity such as he otherwise could never have had, to present publicly and fully the doctrines of Christianity. What a remarkable providence! And so it has often happened in a similar manner since his day. — *καὶ ἐρύσθην* (ρύομαι) *ἐκ στόματος λέοντος*, *and I was rescued out of a lion's mouth*. At this his first trial he was not condemned, and thus was rescued (for the time at least) out of a lion's mouth. This last expression has been very differently understood, — as referring to the principal accuser, or to Nero, or as

figurative, meaning the most imminent peril. Others (Mosheim and Neander) are inclined to interpret the expression literally. Considering the terrible and frequent public sports of that day, in which condemned persons were actually compelled to fight with half-starved lions, I am strongly inclined to take this, and the similar allusion in 1 Cor. 15. 32 (*ἐθνηριομάχησα*), in the literal sense. Certainly this idea is not incredible, and in this view the expression has tenfold force. Still, the majority of scholars regard it as metaphorical.

V. 18. A general statement in close connection with the preceding special providence. *ῥύσεται με ὁ κύριος κτέ.*, *The Lord will rescue me from every evil work*. Note the force of *ἐκ*, *out of*, and *ἀπό*, *away from*, *departure from*. — *καὶ σώσει εἰς τὴν βασιλείαν κτέ.*, *and will convey (me) safely* (see Lex. *σώζω*) *into his heavenly kingdom*, lit. *into his kingdom the heavenly*. Paul had already entered into the kingdom of heaven as begun and established here on earth (cf. John 3. 5), but he had now the immediate prospect before him of realizing in full the salvation wrought by Christ. (Note everywhere in the N. T. the full meaning of *σώζω*.) This thought suggests to Paul, and may well suggest to every Christian, the following ascription of praise. — *ὡς ἡ δόξα* (sc. *εἴη*) *κτέ.*, *to whom (be) the glory into the ages of the ages*. Amen. Cf. Gal. 1. 5, note.

Vv. 19, 20. "*Ἀσπασαί* (1 aor. mid. imperat. of *ἀσπάζομαι*) *Πρίσκαν κτέ.*, *Salute Prisca and Aquila and the house of Onesiphorus*. Prisca, a shortened form of Priscilla, wife of Aquila, first mentioned in Acts 18. 2. They were with Paul in Ephesus, 1 Cor. 16. 19, and were in Rome when Paul wrote the Epistle to the Romans; cf. Rom. 16. 3, note. Onesiphorus, cf. 1. 16. — "*Ἐραστός ἔμεινεν* (*μένω*) *κτέ.*, *Erastus remained in Corinth*. Whether he was the same Erastus as the one mentioned in Acts 19. 22, and in Rom. 16. 23, is uncertain. — *Τρόφιμον*. *Trophimus* went with Paul on his third missionary journey from Troas (Acts 20. 4) to Milētus, to Syria, and to Jerusalem (Acts 21. 29). Nothing more is positively known of him. A legend represents that he was beheaded under Nero. — *ἀπέλιπον κτέ.*, *I left behind in Miletus sick*. (*ἀπο-λείπω*, used six times in N. T., rendered *to leave*, in Hebrews *to remain*: *κατα-λείπω*, twenty-five times, *to leave*, with the idea of abandonment more prominent than in *ἀπολείπω*: *ἐγ-κατα-λείπω*, nine times, meaning *to abandon*, *to forsake*.) A reference is apparently here made to a journey later than the one mentioned in Acts. Cf. 1 Tim. 1. 3, note.

Vv. 21, 22. *σπούδασον πρὸ χειμῶνος ἔλθειν*. Cf. verse 9, note. The danger of travelling late in the autumn or in the winter at that day was very great, and Paul had experienced this on his own voyage. — *ἀσπάζεται σε Εὐβούλος καὶ Πούδης* (the Greek form of the Latin *Pudens*, cf. *Κρήσκης*, Latin *Crescens*, verse 10) *κτέ.*, *Eubulus, and Pudens, and Linus, and Claudia, and all the brethren salute thee*. Though they had

forsaken Paul at the time of the trial, it appears that they afterwards visited him in prison. Linus is thought to have been the first pastor in Rome. Of the others nothing certain is known. Notice in the list the name Claudia. It is remarkable how often women appear to have been prominent and active in the early Church. — Ὁ κύριος (sc. εἶη) μετὰ τοῦ πνεύματός σου, *The Lord be with thy spirit*. Remember the difference between σύν, *in company with*, and μετὰ (w. gen.), *in the midst of*. Cf. Gal. 6. 18, Philem. 25. — ἡ χάρις μεθ' ὑμῶν (note here the plur., including Timothy and those with him), *Grace be with you*, — the last recorded words of the great Apostle to the Gentiles.

PROBABLE CHRONOLOGICAL ORDER OF ST. PAUL'S EPISTLES, PLACE OF COMPOSITION, AND APPROXIMATE DATES.

DURING the second missionary tour, A. D. 52, 53, in Corinth, I. and II. Thessalonians.

Third missionary tour, 54 or 55, in Ephesus, Galatians and I. Corinthians; 57 or 58, in Macedonia, II. Corinthians; not long afterwards, in Corinth, Romans.

Paul a prisoner from 58 or 59 until 64, or more probably, with a short period of release from prison, until 68. Ephesians, Colossians, and Philemon written early during the imprisonment; perhaps, as Meyer and some others suppose, in Cæsarea; more probably, as most scholars suppose, in Rome. Philippians written shortly after, or as some suppose shortly before, these three Epistles. I. Timothy and Titus written probably in the interval between the first and second imprisonment. II. Timothy written at Rome after Paul's second arrest, shortly before his death.

I do not reckon the Epistle to the Hebrews, believing it to be the work of Apollos. — Farrar.

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